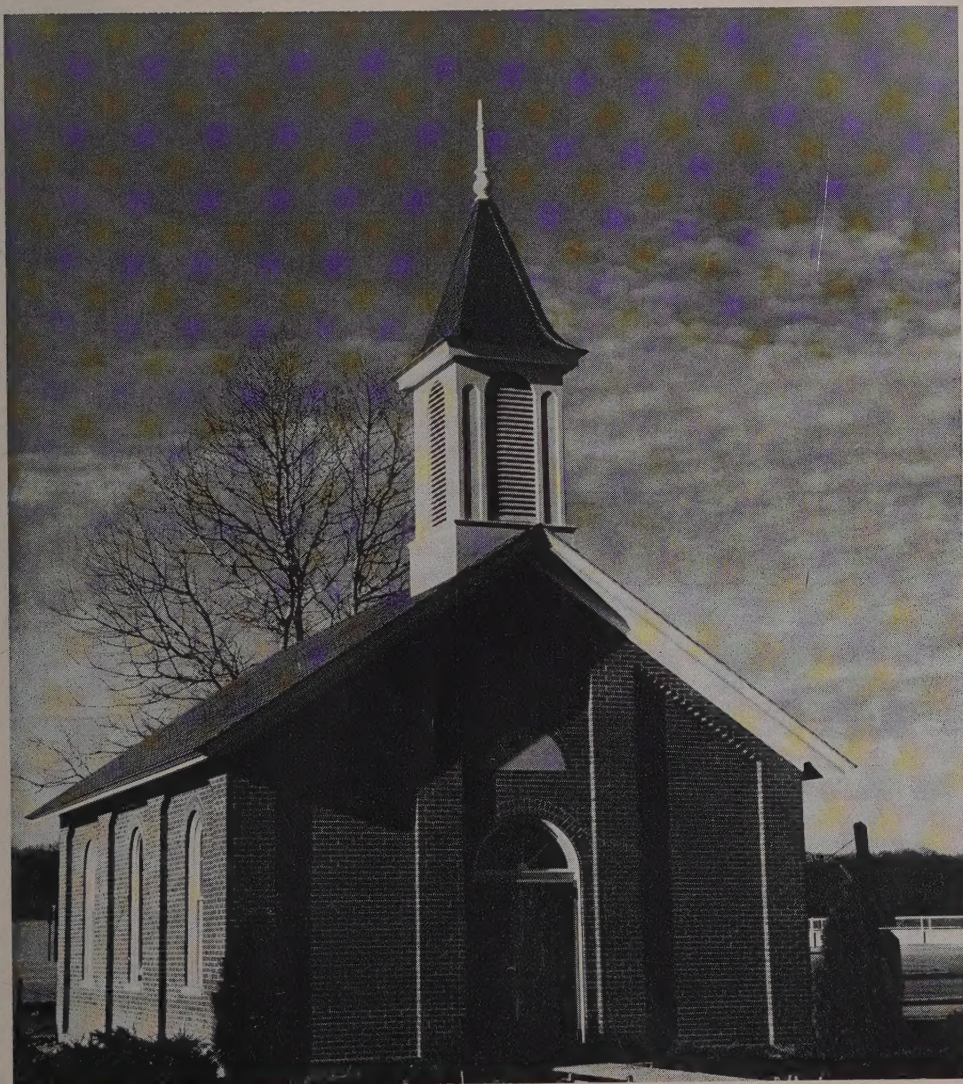
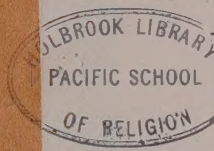


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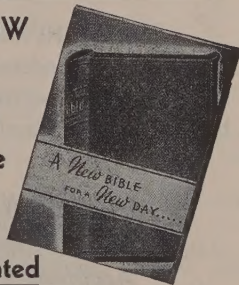
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Danforth Chapel, State University of Iowa.

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Editorials

"We Would Be Building"

ONE of the striking things about the post-war inflationary period is the amount of church building that is going on. It is not surprising that the movement of people into new areas has brought an extensive development of new churches. It is not as easy to explain why church after church which has been satisfied with its building for one, two or three generations has chosen the most expensive time in the history of the church to build. They awaken, almost like giants from sleep, to find the courage and the means for building new churches, adding to old ones, or remodeling. Explain it or not, it is happening. What does it mean?

Every congregation which has an inadequate plant must be asking itself, "Is this the time for us to improve or replace our building and equipment?" Several considerations should enter into a decision.

First of all, notice the analysis of population trends by Richard Lentz in this issue of the *Journal*. A "population wave" is moving up, for which many church plants are inadequate. Any church in the path of that wave should plan to expand its facilities if necessary.

Second, many church buildings are already too small to serve the needs of their congregations. Some of these churches have put up with crowded conditions so long that they have begun to accept them as inevitable. They should consider seriously the possibility of expanding their buildings, both to take care of present needs and to allow for expansion if their congregations are likely to grow.

Third, this is a problem for small, middle sized and large churches alike. Some of the most interesting church building projects are being carried out by small and medium sized churches. Many of them, in the face of persistent crowding of their church schools rather than in the face of any increase in the population of the community, have expanded and modernized their facilities or built new churches.

Fourth, there is a psychological factor in church construction. A denominational executive once said to me, "If a church does not grow while its neighborhood is growing, it is not likely ever to catch up." Though there are exceptions to this rule, the observation is not to be ignored. Putting up a new building or modernizing an old one depends not alone upon a congregation's ability to pay for it, but upon its being in the mood to do it and sensing the time for it. These psychological factors seem to have been and to continue to be favorable in many communities. A church should be careful not to let the psychological moment slip by, perhaps never to return.

Fifth, remembering the experiences of the nineteen twenties when churches went deeply into debt and then were caught by the depression, churches today are strongly inclined toward paying for their new structures as they build them. That is good. It also motivates a congregation toward economy and good sense in the planning of a building.

Sixth, developments in religious education have placed entirely new demands upon church plants. They have greatly influenced church architecture. Much more is known now than even ten or fifteen years ago about how to plan a useful church, large or small. A church, planning to rebuild or modernize, should make sure it has the wisest available counsel.

Seventh, if churches are to continue to move forward with the progress of Christian education, they must be farsighted and courageous in planning for the future. Great opportunities lie ahead for those churches which are in the path of population growth. If they allow themselves to be caught by that wave with inadequate facilities, they are likely, at least in some measure, to fail the coming generation. If they plan wisely in preparing their buildings, equipment and leadership, the opportunity will find them ready.

Virgil E. Foster

Is Your Church School Safe?

ONE CORNER of a church piano propped up by a hymn book . . . a child crushed under it as it toppled. A nursery chair with a cracked leg . . . a child on the floor with a wrist sprained as it gave way. A work table with an unsteady leg . . . the contents spilled into a child's lap and a toe bruised as the table fell. A poorly lighted church stair with no hand rail . . . an elderly person with broken bones at the bottom. Old uninspected wiring in a church organ . . . a fire gutting the entire building, fortunately when no one was there to be hurt.

There is a church school room with only one entrance or exit, through the boiler room. Every time it is used the church runs the risk of an explosion trapping thirty or forty children. A nursery meets Sunday after Sunday in the church boiler room. Even though the church has installed a new boiler it has not removed a serious risk. A church crowded to the walls fixes up a room in the tower, but the only approach is a series of winding stairs. A fire below would cut off escape.

It can happen in any church where the members are not alert to danger and vigilant in correcting such conditions. Carelessness is immoral and unchristian. A church building and its equipment tell important things about the members of the church and about how much they care.

Safety needs to be considered when checking equipment and this means *every Sunday morning*. Some one individual in the church, whether it be the custodian, or the chairman of the board of Christian education, should make a periodical check to make sure that techniques and methods, however new, include equipment that meets safety standards. Each member of the congregation should feel a personal responsibility to see that fire hazards are reported and removed.

"Let the words of our mouths and the meditations of our hearts," as reflected in painstaking care for the safety and health of persons who come to our churches, "be acceptable in thy sight, O Lord, our strength and our redeemer."

Agnes Z. Daehn,

Administrative Secretary, Department of Administration and Leadership, National Council of Churches.

International Journal of Religious Education

"Things That Make for Peace"

by John C. Trever

And when he drew near (Jerusalem) and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace! But now they are hid from your eyes."

Luke 19:41-42 (RSV)

THERE ARE MANY inspired translations in the Revised Standard Version of the Bible, but few are as timely and as soul-searching as Luke 19:42. Contrast the new version's poignant, idiomatic English with the labored and involved statement of the King James Version: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!"

It is hard to imagine Jesus, seeing Jerusalem for the first time after a long absence, his emotions welling up within, fumbling around with such an involved statement as the older version gives. Part of the matter is solved for RSV by the great number of recently discovered early manuscripts, the earliest of which goes back to the third century A.D. "Thy" before the words "day" and "peace" is lacking in the best manuscripts. The two words "even you," used for emphasis in the original text, have been omitted by RSV; but the happy choice of words more than compensates for the loss, leaving adequate emphasis.

The profound Palm Sunday message, brought forth by the new translation of this verse, was burned deep into the experience of the writer in December, 1947. There was a terrible battle in the Old City of Jerusalem one night, as the Arabs and Jews continued their struggle for the domination of Palestine. We who were students at the American School of Oriental Research a few blocks north of the Old City, were shaken from our sleep by the bursting of a bomb, followed as usual by a battle that raged through the narrow streets of Jerusalem for several hours.

The morning dawned gloriously, and all was peaceful. That afternoon a group of us decided to take a walk

to the Mount of Olives, to visit the Garden of Gethsemane. It was always a delightful walk down into the Valley of the Kidron, across the modern bridge, the foundations of which today divide the ancient Valley of Jehoshaphat, then on up the side of the Mount of Olives. After visiting the Russian Orthodox Monastery, we climbed higher up the Mount between high stone walls surrounding the monasteries until they abruptly ended. Suddenly there burst upon our view across the valley the panorama of the Old City of Jerusalem.

We stood on the side of the Mount, enthralled by that ancient scene—the city of many churches. There were the minarets and domes of the Moslem mosques, the domes of the Jewish synagogues, the towers of Christian churches—a city of three great faiths, the Holy City, Jerusalem.

Remembering the battle of the night before, my mind wandered back across the centuries that have seen so much strife in this troubled land. Once long ago a young man climbed this same Mount of Olives from the village of Bethany, on the other side from where we stood. It is a steep climb up the Mount from Bethany. As he reached the summit he paused to catch his breath.

There before him lay Jerusalem, the Holy City of his people, the people he loved. His eyes wandered over the scene across the valley—the ancient wall, the Temple, the palace, the shops, the homes crowded close together. But Jesus looked beyond all that to the people, milling about in the narrow streets. Oppressed by foreign rulers, frustrated, full of strife, hatred flamed easily and often among them as they haggled over small, material things. Tears came to his eyes and the words to his lips, "Would

that even today you knew the things that make for peace! But now they are hid from your eyes."

Perhaps the very name Jerusalem, popularly thought to mean "vision of peace," provoked these poetic words. For a fleeting moment Jesus seemed to hope that the dark and tragic future might be stayed for this city and his people—if they could just see the vision which God was holding before them in Him, the Messiah, the anointed one. Salvation could come; but no, they had too long sought the vision of a kingly ruler and the power of material things. Their eyes were blind to the vision of God!

How those words of Jesus stirred my heart as I contemplated the twentieth century counterpart of that ancient scene. Would that *even today we* knew the things that make for peace! Jesus still beckons from that Mount, the pathos of his words echoing down the centuries, as men have continued blindly to grope for a vision that cannot bring peace. Despotism, feudalism, authoritarianism, Fascism, Nazism, and now Communism, these were men's feeble efforts to supply a vision of peace, each attempt ending in but greater tragedy and human suffering than the one before.

What are the things that make for peace? The Book of Books makes them perfectly clear. 1. God is at work in history, and we must come to recognize that fact, believe it, live by it. Never did the ancient writers question this fact for a moment. All their writings are predicated upon it. 2. All of life must relate itself to God as it contemplates its relation within the world. What *He* wants is central. With God as the focal point, life becomes new, takes on new meaning. All relationships of life have a new focus, for they become sacred. It is not what I can get out of life, but what I can give to life that counts. These are the things that make for peace. Is the vision of the Christ of the Mount hid from *our* eyes?

PRAYER

Lord, God of all life, open our eyes to the vision of peace to which the Christ beckons. Help us to turn our focus more sharply on thee. Forgive us for our vain strivings that but separate us from our fellow men. Pour forth thy love upon us that we may love more.

Amen.

MID-TERM EXAMS

FOR OUR CHURCH SCHOOL

How do we know when we have an adequate Christian education program?

by John Leslie Lobingier

On the "Yours for the Asking" page is a question raised a year ago by Kenneth E. Johnson, then a theological student. This question was sufficiently important to warrant a thoroughgoing answer by someone who had given it much thought. Dr. Lobingier, who has given many years to solving problems in administration and leadership training in religious education, answers the question with a comprehensive list of relative sub-questions.

HOW can a minister evaluate his program so that he may know whether it is what it ought to be?" This question, raised by a theological student, is a practical one. Does a minister look at his program in a general way and form a hazy judgment for or against it, or is there some more objective way in which he can decide whether or not he is moving in the right direction? Others in the church as well as ministers are equally concerned. They, too, would like to have some sort of blueprint against which to match their church as it now stands.

There have been publications which help to do this, such as *The International Standard for the Sunday Church School*.¹ Every such statement has its basis in the purposes we are trying to achieve. The only parts of the Sunday school program we can approve are those that lead to a fulfillment of the objectives of Christian education. If any elements of our educational program are unlikely to do this, they should be discarded.

This basic principle, however, is too general. We must be more specific. Let us give our church school an examination—a "mid-term exam," no matter what time of the year, since we expect to keep going—and see what grade it makes. A 12-point outline covering 50 questions will help to guide us. All the answers should be *yes*. How many can we honestly check in the affirmative?

I. The church school must serve under the direction of a church Board or Committee on Christian Education. For the church school is not an independent agency. It is the school of the church.

____1. Do we have a Committee on Christian Education

Dr. Lobingier is Secretary of Religious Education for the Massachusetts Congregational Conference and Missionary Society, Boston, Massachusetts.

¹Available from the Division of Christian Education, National Council of Churches, 79 E. Adams Street, Chicago 3, Illinois, or from denominational book stores. 25c.

authorized and appointed by the church?

- ____2. Do its elected members serve in rotation so that each year there is some new life in the Committee?
- ____3. Does the nominating committee choose them with care to include people with a religious interest, an educational background, an understanding of childhood and youth?
- ____4. Does this committee really function—not in matters of detail, but in determining policies?

II. The educational program of the church must include all ages.

- ____5. Do we offer study opportunities for men and women?
- ____6. Is provision made for older young people and young adults?
- ____7. Do we have a nursery class for the three-year-olds meeting by itself in the Sunday church school?
- ____8. Is our home-nursery roll, (from birth to the age of three) something more than a "roll"? Through it does your church help young parents in their task of Christian training?
- ____9. Do we have the following departments (or in a small church combination of these groups): Nursery, Kindergarten, Primary, Junior, Junior-High, Senior, Post-High-School, Adult?

III. The choice of the class curriculum is important and when selected this material is to be used faithfully.

- ____10. Is the decision as to curriculum materials made by the Committee on Christian Education, with advice from others who are concerned?
- ____11. Does our committee consider, first, its own denominational curriculum suggestions?
- ____12. If a teacher is critical of a course of study does he suggest to the Christian Education Committee that a change be made and that they confer about the matter rather than being free on his own initiative to change to another course?
- ____13. Is there an occasional curriculum conference that helps workers to see the plan as a whole, to look forward to their teaching task with a sense of unity, and to receive help in any problems they face?

IV. Worship is an important part of the church school program.

- ____14. Is every worship service planned in advance,

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and not made a quick task for Sunday morning after arrival at the church?

- 15. Do our leaders have a sense of graded worship so that, for example, there is a clear difference between worship in the primary department and worship for junior-high boys and girls?
- 16. Are there times and places when training is given in the elements of worship so that members of the school learn hymns, learn Scripture passages appropriate to their age, learn prayers, and have the experience of writing their own prayers?
- 17. Are our pupils actual participants in the worship service rather than silent and passive listeners?
- 18. In our thought does Christian education include the leadership of worship so that as pupils mature they are having an increasing experience in the leadership of worship?

V. Giving is a Christian grace, concern for others is a basic element of Christianity, and service experiences are essential in Christian education.

- 19. Does our school include training in the Christian use of money? Can we point to definite grades and times when this is found in our program?
- 20. Do the members of our school use the envelope system so that they are being trained in the habit of regular and systematic giving to the church and the world-wide work of the church?
- 21. Are our pupils guided into experiences of service in their own community, carefully chosen so that such experiences are appropriate to the age of the participants?
- 22. Are they brought face to face with service opportunities for others in other parts of America and other parts of the world (suggested, perhaps, by one of our denominational agencies) so that they will have the experience of sharing and will enjoy a growing feeling of world fellowship?

VI. The teaching staff is of primary consideration in bringing about a successful church school.

- 23. Do we have a plan for securing teachers so that the more competent are asked, and asked personally, for a definite task and a definite time, so that our staff for the year ahead is practically completed by June?
- 24. Do we follow a plan for the training of prospective teachers that includes (a) an on-going training class for this one purpose, and (b) a system of apprenticeship in which one may serve as assistant to an experienced teacher?
- 25. Do we follow a plan for the training of those now serving as teachers, including (a) regular teachers' and officers' conferences with educational programs, (b) local church or community training schools offering standard courses, and (c) the sending of some of our workers to summer laboratory schools or leadership education conferences?
- 26. Is a conscientious effort made to have every teacher prepare a lesson plan before each teaching session and to develop teaching skills in such fields as story telling, creative activities, and leading a discussion?
- 27. Do we recognize our church school workers (a)

by a service of dedication at the beginning of the year, and (b) by some concrete occasion of appreciation before the end of the school year?

VII. The best possible equipment is an aid in realizing our purposes.

- 28. Do we have separate class rooms or, if that is financially impossible, do we separate classes by the use of screens or curtains?
- 29. Are we utilizing all available space, e.g., an old room (that has become a catch-all for rubbish) that might be transformed into a room for an adult class?
- 30. Can we honestly say that when the school assembles Sunday morning the total appearance is one of cleanliness and neatness?
- 31. Do we have adequate closet space and storage space for materials with up-to-date materials, arranged in orderly fashion?

VIII. The home must be the basic institution in Christian training.

- 32. Do we have at least one conference a year for parents and teachers, with a program that makes clear the church's plans for Christian training and recognizes the common responsibility of the two groups?
- 33. Do we have an occasional "Family Festival" or a "Family Day at Church" or something of the kind?
- 34. Do as many as half of our teachers call in the homes of pupils?
- 35. Do we have a study group—even a short course for six weeks during some period of the year—for the parents?
- 36. Is it our custom to send something to the homes—other than requests for help—at least once a year, e.g., a report on the pupil's progress, book suggestions, or helpful material on child development or the Christian home?

IX. One hour a week is scarcely enough for Christian education.

- 37. Did we conduct a vacation church school this past summer?
- 38. Has our committee given serious consideration to the extension of the Sunday school time from one hour to 1½ or 2 hours?
- 39. Do we have weekday religious education on released time in our community? If not, has our church taken the lead in holding a conference with other churches to consider its feasibility?
- 40. Does at least one of our departments have some kind of service or social or study activity during the week that we consider valuable from the standpoint of Christian education?

X. We need to cultivate the learning habit among our leaders, and minds open to new ideas.

- 41. Do we have a workers' library, kept fairly up-to-date?
- 42. Do as many as half of our workers draw books from it and read them during the year?

- 43. Do we try to find out about other church schools that are doing an excellent piece of work? During the past year has some one from our church visited such a church school in search of new ideas?
- 44. Is our church usually represented at summer schools of religious education and at institutes during the year held within a reasonable distance?

XI. We should be able to see results in the lives of pupils from our church school.

- 45. Do we keep records that indicate, not only information about the family and attendance on Sunday, but also mastery of the subject matter of the course, and the teacher's estimate of the pupil's growth in Christian character, his attitude, and his participation in the life and work of the group?
- 46. Do our workers study these records, measure their success by them, and build future program on the basis of them?
- 47. At about the junior-high school age (or at another period if the traditions of the church call for it) do we follow a plan looking toward the pupil's commitment to the Christian life and membership in the church?

XII. The Christian educator has clear aims and purposes.

- 48. Do we know what is meant by "the eight (or seven) objectives in Christian education" as suggested by the Division of Christian Education of

the National Council of Churches? Have we made these a subject of study and discussion by our Board of Christian Education and our teachers and officers?

- 49. Has our church or church school adopted its own statement of objectives, and made this statement available to parents and to the church at large?
- 50. In the preparation of each lesson are our teachers encouraged to state their purpose in that particular lesson, as the beginning of their written lesson plans?

These are one person's twelve points at this particular writing. No two people would list the same points. Any one might list fifteen or twenty instead of twelve. They suggest some, but not all, of the emphases that are important, as we try to evaluate our program of Christian teaching. Your own listing may be far better—for you.

Fifty questions are asked under these twelve statements. If any one is interested in the process of scoring he may count two points for every "yes" answer—recognizing of course that some questions are ten times as important as some others. Those who score 90 or more probably have an excellent school. Those who score 80 probably have a good school. Those who score 60 or less may at least discover new areas for special effort during the year ahead.

MORE TIME?

We Used Two and a Half Hours

by Kendig Brubaker Cully

During the past year there have been three articles in the JOURNAL on the use of more time for Christian education. In April 1952, "Why More Time for Sunday School?" in November, 1952, "What Can We Do with Extra Time," and in December, "Where Do We Get the Leaders?" The following is one of several brief accounts of specific uses certain churches have made of additional Sunday morning time. Others will follow.

DURING THE FIRST TWO YEARS of my pastorate at the First Congregational Church in Ha-

Mr. Cully is now Minister of Education at the First Methodist Church of Evanston, Illinois. He was in Haverhill for five years. The program there has been described in "The Better Church School," by John Leslie Lobingier.

verhill, Massachusetts, we did not have enough time with the children on Sunday morning to do an adequate teaching job. This was the conclusion reached by the Religious Education Committee and the church school teaching staff, after spending considerable time in evaluating the church school in terms of our local facilities and needs. A second conclusion was that we were faced with the problem of enlisting the interest of enough good teachers.

These two problems were put together in terms of an attempted solution. It was decided that we should embark on a longer session. This meant, we all realized, that we would have to find fewer but more capable teachers in order to execute the longer session.

We decided that instead of having a closely-graded system of curriculum

which required many teachers, we would adopt the group-graded system, concentrating on larger groupings of children with superior teachers. Since First Church is a downtown parish with a predominantly older average membership and only about one hundred children, we could easily make this arrangement without having the teaching groups too large.

We reduced the number of teachers and put one in charge of each department, calling this teacher the superintendent. Then we stressed the need for teachers' helpers—persons who would assist with classroom activities but who would not have to assume major responsibility for planning class sessions. We found that we had enough excellent persons available to produce a working staff.

(Continued on page 45)



Mr. Fred W. Ramsey, National Colgate Award winner, 1953.

Honored for Distinguished Service

MR. FRED W. RAMSEY, a layman of Cleveland, Ohio, received the Russell Colgate Distinguished Service Citation at the Annual Meeting of the Division of Christian Education, National Council of Churches. This was awarded on February 12th, in Cincinnati, Ohio, at the Division Fellowship Dinner. The award is given annually upon vote of an electoral college of 1400 lay persons representing the denominations and state councils in the Division. The award, honoring the late Russell Colgate, is given to one who has made an "outstanding contribution to Christian education in North America."

Mr. Ramsey's activities, which have spread to national and international proportions, began in his own local church. He has been a member of the Cleveland Calvary Church

of the Evangelical United Brethren all his life. Since 1910 he has been the superintendent of its church school and since 1915 he has taught the Men's Bible Class and served as a member of the Board of Trustees of the church. During all the years he was required to spend his time in New York City and Washington he traveled countless miles to Cleveland each Saturday in order to conduct the Sunday school and teach his class.

Mr. Ramsey spent his entire business career with the Perfection Stove Company of Cleveland, rising in legendary fashion from stockroom boy when he was fourteen to president of the concern in his last seven years with the company. He retired at the age of forty to devote his time and energy to church and community interests.

Following his retirement he became

trustee and president of the YMCA of Cleveland. Subsequently he succeeded John R. Mott as General Secretary of the YMCA but resigned shortly thereafter because he was not willing to leave Cleveland to live in New York City, the headquarters of the National and International "Y" organizations. He then went to Jerusalem for several months to supervise the building of the YMCA headquarters there.

He was one of the founders and former president of the Cleveland Church Federation and the City Mission of Greater Cleveland, serving thirty years as president of the latter.

In his community services, Mr. Ramsey was one of the organizers and first head of the Cleveland Community Chest. From 1935 to 1941 he was director of public health and welfare in the city of Cleveland. He was also vitally interested in the USO and spent many hours personally serving servicemen who came to the center in the Cleveland Union Terminal.

During World War II he was deputy director and later director of the Fifth Region of the War Production Board. At the close of the war he was field commissioner, deputy commissioner and commissioner of the State Department's foreign liquidation program, serving more than a year in Cairo in charge of the program in the Middle East.

Few men have been able to contribute so much to their own community and still serve in as many national and world causes as Fred William Ramsey. He has been executive vice president of Church World Service during the critical years of its organization, later giving time to the administration of Korean relief. He was president of the National Social Welfare Assembly as well as the Welfare Federation for Cleveland. Besides his local church he has taken an interest in the general activities of his denomination, serving as trustee of the Superannuation Fund, director of the Forward Movement, and trustee of North Central College.

Mr. Ramsey, who was born in Canada, has been a member of his present church for 62 years. He met his wife, Florence, in his Sunday school class there. Their three sons, William, Edwin, and Fred are all in business in Cleveland.

Getting Ready to Teach

by Lillian Richter Reynolds

IN A RECENT LEADERSHIP EDUCATION CLASS the group was asked by the teacher how much time each spent in lesson preparation. One woman volunteered, "I'm not sure how much time, but I keep my teachers' guide by the telephone and whenever I have a telephone call I read my lesson as I talk."

This is but a variation on the familiar theme of the church school teacher who reads over the lesson in the car on the way to church on Sunday morning. Happily only a few of the great numbers of people who teach in Sunday church schools practice such habits of study, but the many others who spend from one to four or more hours a week in conscientious study are often not using this time to best advantage because they have not yet learned how to study.

No one can tell another exactly how he should study. But there are some principles which many people have found helpful. Any church school teacher who doubts that he has a good program of study or who wonders if his time is being used wisely would do well to consider these points:

1. Study first by units

Many church school teachers waste their efforts and limit their effectiveness by looking no farther ahead than next "lesson." Oftentimes people teach Sunday by Sunday, hardly knowing what the next week will bring forth. All good lesson materials are written in units of study; that is, several sessions group together to make one complete study. Therefore, it is obvious that no one lesson can stand alone, though of course each one does develop one phase of the

unit rather completely. To learn to think in terms of units rather than in terms of one lesson is a forward step toward good teaching, and is an essential if the preparation is to be adequate.

✓ A unit of study ought to be read in its entirety before any definite preparation is made for its teaching. After the reading the teacher ought to ask himself some questions. These would include: Do I understand the importance of this particular unit of study in the lives of my pupils? Can I see now how it might change their attitudes or practices and lead them toward more Christlike living? Are my own attitudes on this question right, or do I need to begin with myself before I can teach others? Does this unit raise any special problems for me—any doubt as to what I believe; or does it reveal any special lack of knowledge on my part that ought to be dealt with?

The answers to these questions will indicate what the teacher needs to do in a general way—such as extra reading or talking with his minister before he begins more specific preparation for his teaching. In all of this he thinks in terms of the unit.

2. Plan with other members of the teaching staff

There are no free lancers in the church school staff. A church school is a program with each class a part of the whole and much of the planning for teaching can best be done cooperatively. Always in the children's division, where several leaders are responsible for the teaching session for one group of children, and almost always in the youth and adult groups, teachers need to plan together. Such planning would include a survey of the lesson material to discover suggested teaching activities. The group would decide which ones they would use. They would make careful lists of materials needed. They would discuss the best use of

available equipment. They might decide on alternate activities for different groups with a sharing period planned. They would assign responsibilities to leaders according to interest and ability.

Thus a group of teachers of primary children studying a unit on the Bible might plan for one leader to help a group make a mural showing how the Bible was written and preserved; another to help a group plan and collect an interesting exhibit of many different kinds of Bibles; and still another to help a group dramatize some incident showing the importance of the Bible in the life of people. These three groups would at some point share their work with each other. Each leader would need to make specific preparation for his own responsibility, but he would be free from responsibility toward the other two.

Good things come out of such cooperation. Thinking together about a unit of study before each teacher does his own preparation is an enriching experience.

3. Teach from a rich, not an impoverished background

One professor always told his students preparing to teach that there ought to be twice as much material in their notebooks as they would use. That is good advice. The fear of running out of ideas usually leads to dull teaching even while the material lasts. Both in quantity and in quality one should teach out of an abundant background of experience and thinking. Knowing much more about a given topic than one can use with a class is good insurance. Church school teachers frequently get into difficulty because their background is more impoverished than they think. The subject matter of their teaching is comparatively familiar, and so it is easy to assume that the background is richer than in truth it is.

One teacher of a group of junior

Mrs. Reynolds has taught in a number of classes in the Southminster Presbyterian Church in Houston, Texas. She is a former director of religious education and teaches in leadership education schools.



M. Edward Clark

If you begin studying by Tuesday night, your subconscious will help you have a better lesson.

high pupils discovered this truth the hard way. He was using the story of Jesus' washing the disciples' feet and had done little preparation at this point because he was sure he knew that story well. He did know that Jesus did the washing, that no one else had volunteered and that Jesus did it as an example in humility. When one teen-ager asked why anybody should have needed to wash their feet, the teacher didn't know. It had not occurred to him to wonder and he was entirely unfamiliar with the oriental custom made necessary by the sandy soil and the open scandals commonly worn. Furthermore, he did not know that much of the significance of the story comes from the fact that it was the custom of the land to reserve the foot washing chore for the most menial of all the servants. That teacher was limiting his good work with his class by teaching out of an impoverished background which could have been remedied easily by a little reading.

Incidentally, in case some would say reading material is not readily available, most lesson materials contain enough background material for teaching, and in even the smallest of our communities there are some library facilities: the personal library of the minister, denominational lending libraries, state university or college lending libraries, etc. What is often lacking is an understanding on the

part of the teacher as to the importance of a full background.

4. Make a written lesson plan

One of the best safeguards against inadequate preparation is the making of a written lesson plan. It is extremely difficult to write down what one is not prepared to do. A good lesson plan ought to be a written procedure that begins with the first activity of the day and proceeds to a good climax and on through to a satisfying conclusion. This lesson plan must indicate two things in addition to the order of procedure—the method of teaching to be used and the subject matter to be taught. It is not sufficient to write "Story." What story? Neither is it sufficient to write, "Jesus feeding the five thousand." What about it? It may be sufficient to write, "Story—Jesus feeding the five thousand"; or "Conversation Period—How gifts dedicated to God are used today"; or "Planning a worship service—Jesus' concern for the needs of people."

This lesson plan must be timed or it will be of little value. One might think of a good logical procedure that would help pupils understand the missionary movement in our modern world, but if that procedure required three hours to complete it would be of little use to a church school teacher if he has only thirty minutes at his disposal. The timing, of course, can-

not be a rigid thing, but some indication of how long each activity might take is necessary. Completing an activity in any prescribed length of time is not important. Covering a certain amount of material is not important. But teaching so that pupils have a sense of accomplishment is important.

Most good teachers agree that they never try to teach without a written lesson plan.

5. Study early in each week; then keep it up

Not many people know very much about the subconscious, but most of us are aware that we have one. Something happens in the minds of most people if they begin work on a church school lesson early in the week. Their subconscious takes over and does some work for them, so that a lesson begun early is usually better than one prepared at the last minute. But also, for most people, something worked out very carefully on Tuesday cannot successfully be taught on Sunday unless there is further preparation, revision if necessary, and some final review and maturing of plans. Saturday night is a good time to take the last minute look over—never is it a good time to do the bulk of the preparation.

These practices add up to better studying, which results in better teaching which in turn produces happier church school teachers. Will it take longer to do it this way? Perhaps, though the good ways to do things seldom really take longer than poorer ways. Much of this will pay dividends immediately and will continue to do so for a long period of time. Good background study, for instance, will build up a richness that will be useful throughout one's teaching career. This sort of a preparation program might actually take less time than a haphazard one. But what if it does take longer? Forego a game of bridge or a movie or a couple of television programs and you've found the time for it. Few teachers object to spending more time because when they learn to study they find a new joy in teaching.

Let's ask not, "How much of my time must I spend in lesson preparation?" but "How much of my time is it worth for me to be instrumental in guiding persons toward the Kingdom of God?"

A PROFILE

OF CHRISTIAN YOUTH AROUND THE WORLD

Bettie Currie describes the young people who attended the Third World Conference of Christian Youth in India last December



The citizens of Kattayam built a large bamboo frame auditorium, called the Pandal, for use of the Conference delegates.

A POPULAR GIFT for a hospital patient is a card with the outline of a person's head in it, the profile left blank. In the place of the profile is attached a slack piece of silver chain. As you tap the card, the face assumes various profiles depending on how the chain lies. You get comic, sad, calm or grotesque expressions on this profile. The slack chain is the only thing they all have in common.

Tap the Third World Conference of Christian Youth and you get as many different "Profiles of Christian Youth Around the World" as you get on that hospital greeting card. But there are many things common to all these profiles. A Christian young person

Miss Currie is Associate Director of Youth Work, Board of Christian Education, Presbyterian Church, U. S., and was a delegate to the Third World Conference of Christian Youth, Tranvancore, India.

from anywhere finds himself at home among a group of Christian young people in any place. Laughter sounds the same in any language. Pranks are an international bond of humor. Strength of character is not disguised by color. Concern is vivid in brown or blue eyes.

This was made obvious in the group of young people who gathered in Kottayam, India, in December, 1952. These young people represented the Christian youth of the world.

They ask penetrating questions

Perhaps the most prominent feature of the group's "profile" was their penetrating questions. "Christ the Answer" was the theme of the Conference, and to this theme they brought problems to be solved and questions to be answered. Listen a moment to some of the questions that echoed through Bible and discussion groups.

"Neutrality, democracy, indifference, secularism are the gods of the West. In this context, what does it mean, 'Christ the Answer'? Is the worship of these gods a judgment on us, indicating that we have failed in witnessing the uniqueness of Christ?" (This from Germany.)

"Is the Bible a perfect document? If so, why does the Old Testament God help some to fight against others when war in itself is evil?" (Ceylon asks this.)

"The Church is only trying to patch economic problems without solving them." (India is the source of this remark.)

"How can different racial, cultural, and economic groups live together harmoniously?" (South Africa raises this question.)

"What can we do to give people again a vision of the relation between faith and daily work?" (This is not uniquely a problem of Holland.)

"How can we get above political ideologies to work together? We are all tainted with our cultures and ideologies." (This comes from Japan.)

"Great problems arise because of the weakening of family patterns through Western influences." (So say the Philippines.)

"Why are all the major youth movements today outside the Church? Why do non-Christian youth respond more to the present-day challenge than Christian young people?"

"I am greatly worried about divisions in the Church. It is clergymen who are creating all the trouble. The youth don't care what church they belong to. It is a confusion to the non-Christian." (The concern of an Indian young person.)

"How can we as young Christians in the midst of hatred and propaganda between East and West work out reconciliation?"

They want real answers

Christian young people want answers. They want *real* answers. They'll not have "neat" answers that easily slide off the tongue in familiar theological clichés. It is not enough to assure them that the answer is in Christ. Just exactly how is Christ the answer to tensions created by nationalism? Just how is He the answer to the appalling poverty of thousands of people in India? Just how is He the answer to what America's foreign policy should be? Their probing for answers that are practical and relevant in a very real world goes deep.

Christianity to these young people is more than a matter of doctrinal

allegiance and church-centered study and worship. It is a faith that must be able to give direction and drive to one's personal attitudes and responsible participation in society. They recognize that as Christians their "citizenship is in heaven," but they also are acutely aware of their responsibility as Christian citizens of the nations they live in. Patriotism is strong in the lives of Christian young people today. This is evident now not only among those of "established" nations, but even more so among those rising to self-assertion and independence. For the most part, this seems to be a rational patriotism ready to admit weaknesses in one's country, and at the same time a patriotism that insists that one's nation be recognized as a respectable member of the world community. This is particularly evident in countries such as India, Malaya, Germany, Egypt, Japan.

"Should a Christian participate in politics?" is no theoretical question for these rising leaders. "How does one sort out false propaganda?" is not an idle discussion-getter for one trying to be a Christian citizen. "Can a Christian participate in welfare agencies that are non-Christian?" is a vital question for one eager to bear a Christian witness through civic responsibility.

They think in world terms

It's easy to see that these are twentieth-century Christian young people, for they know that their community is not bounded by national lines. One is impressed by the knowledge and concern about international affairs. And this is not an academic concern. They recognize their own involvement in international relationships, and are ready to examine their responsibility in them. Immigration laws undergo the scrutiny of the Christian point of view; international aid programs are examined for motives; conflicting political ideologies are evaluated by a common standard; various cultures are examined for their contribution to international community. When it was announced that the Korean delegation could not be at the Conference because of visa difficulties, there was a resounding protest of "why?" until additional facts were made known.

And the search for international responsibility was personalized. Aus-

March, 1953



Korteling, S. India

Three bishops of the Jacobite Orthodox Church, and Bishop Sinker of India (Anglican) at the public inauguration of the conference. Paul Limbert is in the background.

tralians were fascinated to find their opinions of Americans revised; Germans made close friends with Dutch; Americans saw themselves through the eyes of the Indian. All began to realize the personal aspect of an "international policy." All began to recognize the need to be better informed on social, political, and economic issues in order to arrive at intelligent Christian decisions and courses of action.

They are concerned about the Church

All this may sound as if the Christian youth sees himself apart from the traditional community, the Church. Far from it. He is aware of his debt to the Church, and of his responsibility to be a creative member of it. The Church is the institution of which he is perhaps most critical. Some of his criticism is harsh, but one gets the impression that this harshness is tempered by a determination to put his own shoulders to the wheel to correct the very weakness he criticises. Discussion about the Church and about churches was participated in on the basis of responsible members, not critical outsiders.

Today's young churchman is eager that the Church live up to her mission as a witness in society. It concerns him that in so many places the Church has been identified with only the middle class. Why is this so?

How can the Church reach the laborers? How can it be the community which cuts across economic barriers? He is concerned because he sees many standards of the non-Christian world affecting the life of the Church. It troubles him that while the Church should be actively engaged in removing social tensions and barriers in human relations, many of those very tensions and barriers are most evident in the Church.

This young churchman wants to be challenged by his Church. Yet often he finds that secular or non-Christian youth movements are more vigorous and challenging.

He wants the Church to guide him in the application of Christianity in all areas of life. Yet he feels inadequately guided in matters of personal faith; he sees the continued breakdown even of "Christian" homes; he sees little witness to Christianity through the business life of Christians.

One of the things that thrills the Christian young person most is to recognize the world-wide nature of the Church. He has seen it with his own eyes in the person of other Christian young people from all parts of this big world. And he is thrilled. He sees that Christianity is not Western culture with a plus. This realization causes him to re-evaluate the techniques of missionary work. He wonders if the "cup of cold water" cannot be given in Burmese coconut



Korteling, S. India

Group of delegates from many nations. Miss Currie is shown in the first row, second from right.

shell or in Indian brass, instead of only in clear crystal.

They are concerned over divisions in the Church

He is jolted out of his unquestioning acceptance of denominationalism. Does this not really dilute the witness of the Church in the world? Is there not some answer to our own divisiveness? He not only has heard about the divisions among Christians: he has experienced them. He has found that the differences are not merely divergent points of view to be somehow welded together. He has found them to be deep theological differences which cannot be compromised, for each has a contribution to make to the life of the Church. How

can these cleavages be mended? How can the Body of Christ be reunited? Can't we at least all gather together at the Lord's Table? Why? Why? And painfully he begins to see some of the problems to be faced in this search for ways to demonstrate to the world the unity that does exist in our Lord.

Christian young people came to the World Conference with questions. The Conference was a frustrating experience, for they did not get answers to their questions. Instead more questions arose in their minds. More profound questions—questions demanding action. The theme of the Conference was "Christ the Answer." But the young people asked themselves the penetrating question: "Is Christ

the answer to the tensions or is he the cause?"

These were frustrated young people, but not stymied, "perplexed, but not driven to despair." Delegates from the Latin Countries spoke the feelings of many as they read a statement they had worked out.

At the end of the Third World Conference of Christian Youth, we feel that we have to state for our own sake as well as for our brethren in all parts of the world what is the attitude that the Gospel calls forth from us.

1. We came here with a lot of questions regarding what our Christian obedience should be in the present world situation. What we have learned together is:

- a. When we expect a system, a doctrine, or principles which will enable us to overcome Communism, capitalism, or the tension arising from their antagonism, Jesus Christ does not give us answers to the questions we raise.
- b. Jesus does not countenance the plans invented by men whereby they believe they can save the world; He did not come in order to endorse ideas, but to save men.
- c. In our divided world, we tend to call our side good and the other evil. Jesus Christ does not endorse such judgments.

2. We have also learned together from Jesus Christ that He wants to liberate us from what is at the *root* of all tensions in this world: egoism, hatred, and fear.

- a. Because Jesus Christ and He only is Truth, we are compelled to give up imposing our national, cultural and political truths on our fellow-men whom we are called to love.
- b. Because Jesus Christ and He only is Love, we cannot hate men who do not think and do not live like us; we do resist the incitement to hatred provoked by political propaganda.
- c. Because Jesus Christ and He only is Peace, we cannot fear any man, any ideology, any people.

3. We have received together from Jesus Christ the ministry of reconciliation, and the assurance that He will give us day by day as we meet man, the concrete ways in which to express our faithfulness; therefore although we do not know today what we shall have to do tomorrow, we have the joyful assurance that Jesus Christ will guide us step by step.

There are still questions to be answered. Christian young people are more than ever determined that they will have a conscientious part in searching for the answers to these questions, and are desperately concerned to be found asking the *right* questions.

How to Use This Issue of the Journal

1. Use "Mid-Term Exams" as a basis for a self-evaluation of the Christian education program of your church.
2. The planning is half of the teaching. "Getting Ready to Teach" will help you plan your teaching so as to accomplish the most possible with your effort.
3. The Revised Standard Version of the Bible is a great asset in teaching. Dr. Trever's article will help you make good use of it.
4. If your library is only half-used, read Mrs. Douglas' article for some fresh, usable ideas on circulation.
5. If your church is small it has some real assets which should be used. See the article on p. 17.

Teaching with the RSV Bible

by John C. Trever

THE REVISED STANDARD VERSION of the Bible was prepared for the Church—for every phase of its life. It is *the Bible*. The new version is designed for use in the pulpit, in public and private worship, and in Christian education.

It is in Christian education that the new version is revealing at once its greatest values. Here the teacher has a tool that needs much less explanation to the child, leaving more time for discussion of the message. The pupil need not stumble over words that are strange and never used in his daily life. Dr. Norman Langford recently stated the matter succinctly in *Presbyterian Life* (August 9, 1952, p. 12):

As to the matter of clarity, everyone who prepares material for Bible study has discovered that to quote a passage from the Revised Standard Version often saves a paragraph of explanation based on the King James Version.

Already many pupils are finding the new version printed in their church school lesson booklets, and many parents have provided their children with copies. They are thereby able to understand the Bible better.

Reports are coming from all over the country witnessing to a new interest in Bible reading. This new enthusiasm is a real teaching opportunity for all ages, from children who are just learning to read to the aged who are discovering meaning in parts of the Bible they have never been able to understand.

Criticism is a teaching opportunity

Discussion of the new version, and especially of certain passages, is intense, sometimes heated; but it is pregnant with teaching opportunities. Some may be confused, or even discouraged, about the wave of criticism that has swept the country since the appearance of the new version. Some

churches have become sharply divided over the issue. Perhaps, however, one should look upon this experience as a part of Christian education, for a multitude of people are being confronted with new truth. Such reactions to new versions of the Bible are not unique. They were true of Jerome's "Vulgate" in the fifth century, of Tyndale's version in the sixteenth century and of the King James Version in the seventeenth.

Out of the present criticisms real educational values are emerging that should make the teaching task in the church school much easier. The furor over the RSV translation of Isaiah 7:14 is forcing the public to discern a basic fact about the Bible. This change was explained by Dean Weigle in the February 1953 issue of this magazine, page 3. Briefly, the New Testament writers quoted from the Greek Old Testament, not the Hebrew, and therefore they did not always accurately represent the original text. RSV has gone back to the original Hebrew for the Old Testament.

The Greek O. T. sometimes helps

Past translations have usually accommodated the Old Testament text to the New, letting the Greek Septuagint influence the translation. Adherence to the Hebrew text by the present Committee made such procedure impossible. This Committee used the Septuagint only when the Hebrew text was so obscure or obviously corrupted by copyist error that it became necessary. Examples of such help from the Greek (and often other versions) will be found in RSV in Gen. 4:8; 21:9; I Sam. 14:41; I Kings 8:12 and Prov. 25:27, always indicated by a footnote. Perhaps one of the most striking examples is that of I Sam. 14:41, where three whole lines of the ancient text were accidentally omitted by a scribe as a result of the repetition of the word "Israel" in the passage—a very common error.

KJV: Therefore Saul said unto the LORD God of Israel, Give a perfect lot. And Saul and Jonathan were taken: but the people escaped.

RSV: Therefore Saul said, "O LORD God of Israel, why hast thou not answered thy servant this day? If this guilt is in me or in Jonathan my son, O LORD, God of Israel, give Urim; but if this guilt is in thy people Israel, give Thummin." And Jonathan and Saul were taken, but the people escaped.

Note how KJV smooths over the problem by inserting the word "lot" in italics. The Septuagint and other versions have supplied these missing lines. This is an example of disciplined use of the ancient versions, demanded by principles of scholarship.

The teaching opportunities for such verses are numerous. Mistakes have been made in the transmission of the text of our Bible as a result of human failure, and we can be thankful to those whose consecrated efforts and skills have been applied to recovering the text in this disciplined way. One should study to discover what new values come forth from the changes that have resulted from this patient research on the ancient documents. New light is shed on the original text in each case, and the stories or messages are clarified for the reader.

Theological differences show up

The different translations of Psalm 8:4-5 in the Old Testament and as quoted in Hebrews 2:6-7 may be puzzling at first. But one can be sure that in RSV the Old Testament passage is translated according to the Hebrew, which clearly says, "Yet thou hast made him little less than God"; while the New Testament writer, using the Greek, gets an interpretation, "Thou didst make him for a little while lower than the angels." In a day when angels were thought to mediate between man and God, the Greek rendering might seem preferable. To the Old Testament writer, however, who believed that God was very close, there was no problem.

Another value emerges, therefore, from such a passage. For one recognizes the theological distinctions between the Old Testament and the New Testament as various factors influenced man's thinking through the ancient centuries. New interpretations were placed on certain Old Testament passages to fit them to New Testament times. The new version helps the student of the Bible, as the late Professor Carl S. Knopf used to

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say, "to see the Bible through biblical spectacles and not modern Occidental lenses." The task of the church school teacher in some respects may be more difficult, but the progress of Christian education is assured.

Knowledge of languages brings insights

Already teachers are becoming aware of the fact that the King James translators were strongly influenced by the Latin Vulgate (through the Rheims-Douai English translation which had just appeared and the clamor to preserve certain ecclesiastical expressions) in the preparation of their great version. The inaccurate "only begotten Son" of John 3:16 (also 1:18 and 3:18) was the result of such influence, for the Greek original says merely, "only (of a kind) Son" or "unique." In a similar way "charity" seems to have found its way into I Corinthians 13 in KJV, though in most cases that version translates the same Greek word with "love." It was the Latin which influenced I John 5:7, bringing in the three heavenly witnesses. Likewise it was the Latin from which the word "Calvary" in Luke 23:33 appeared. The RSV New Testament was translated from the original Greek.

The profound knowledge of Hebrew, Aramaic and Greek which has accumulated to scholars through the past century has brought many a new insight into the Bible text that will provide valuable resources for teachers and preachers alike. Examples will be found in the devotional article in this issue and in the ones for February and April.

The happy choice of "steadfast love" for the former "mercy" or "lovingkindness" when applied to God's relation to man is the result of long and patient study of the original Hebrew word *chesed*. New spiritual significance has been found in this word as a result. It will be noticed in the Psalms (especially Ps. 136) and such passages as Isaiah 54:10:

For the mountains may depart
and the hills be removed,
but my steadfast love shall not depart
from you,
and my covenant of peace shall not
be removed,
says the Lord, who has compassion
on you.

The teacher should ponder over these passages and share these discoveries with his pupils.

The printing format clarifies the text

The printing style of RSV should at once impress the teacher, for it helps in several ways. Paragraphs help to put what used to be isolated verses in their proper context, thus steering the reader away from hasty interpretations of single verses out of their context. Thus the problem of the relation of the creation accounts in Genesis 1 and 2 is clarified by the beginning of a new paragraph in the middle of 2:4. Also, the shift from prose to poetry is clearly seen from the format. Thus part of the answer to the problem of Joshua 10:12-14 is seen at once by the distinction between the original poem and the commentary on it that follows.

Perhaps one of the greatest contributions of RSV to the layman's knowledge of the Bible, however, is its clear portrayal of Hebrew poetry. The principle of parallelism, so basic to Hebrew poetry, is clearly shown, providing the answer to many a puzzling passage. The incongruity of Matthew 21:7 (compare Luke 19:33) which portrays Jesus riding on two animals, is the result of a failure of the original Greek translators to recognize that the statement in Zechariah 9:9 is poetic parallelism, describing only one animal!

The difference in Psalm 16:10 be-

tween KJV and RSV creates no problem to one who knows Hebrew poetry (its nature was not known to the King James translators):

KJV: For thou wilt not leave my soul
in hell; neither wilt thou suffer
thine Holy One to see corruption.

RSV: For thou dost not give me up to
Sheol,
or let thy godly one see the Pit.

Usually KJV translates the Hebrew word *shahath* with "pit," but here they mistranslate it, though the parallelism clearly required the equivalent of "Sheol." The parallelism as well as the whole context should make the misleading "Holy One" of KJV clear, for it refers to the Psalmist who feels he has followed the precepts of God.

It is to be hoped that a study of the nature of Hebrew poetry will become a part of the curriculum of every church school. It is basic to understanding much of the Old Testament.

The teacher will find the footnotes of RSV very important. Some of them warn against too much confidence in certain translations. Others give reasons for certain changes from previous translations such as manuscript discoveries may have provided. Often they give alternate readings which sometimes scholars would consider better (i.e., Gen. 1:1; 2:6; Ps. 23, etc.); and sometimes they pre-



Henry Tamio Ishino

A comparison of two or more versions of the Bible may become a good teaching opportunity.

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serve older traditional readings (i.e., Gen. 9:26; Ps. 45:6; Isa. 7:14, 40:9, etc.). The frequent appearance of "Cn." indicates that something has happened to the original text, making it necessary to correct it. These changes are based on sound principles of biblical scholarship, tested over decades of careful research and chosen cautiously by the Committee. The cross references are added to point to parallel passages and quotations from one biblical book to another and will be constantly helpful.

Study the Scriptures with an open mind

Much more should be said about the Revised Standard Version in Christian education, but let us close with a reference to one of the classic mistranslations in earlier English versions: John 5:39, "Search the scriptures . . ." (KJV), a frequent admonition used today. In the original text, however, the words were intended as sarcasm, as RSV correctly indicates, for it was a rigid adherence to a legalistic interpretation of Scripture

that had kept the Jews blind to what Jesus offered them. Searching the Scriptures today merely to seek proof for what one wants to believe can blind one to great truths.

The Revised Standard Version, with its many new insights and contributions, should be *studied* to let the message itself speak to our lives. It is an old message that now steps forth clearly and forcefully. May it teach countless thousands of church school pupils to live and walk closer to God.

The Small Church

Also Can Have Good Christian Education

by Virgil E. Foster

ALL THOSE THINGS you suggest we should do in our church school sound good, but I belong to a one-room church. You can do the things you talk about in a big church, but not in a small one." When I hear someone say that, I would like to take him to some of the small churches I know. Some of the best work in Christian education to be found anywhere is being carried on in small churches. Sometimes it is done in a one-room church.

Many of the best things in Christian education are not dependent on a building. Some of the most significant experiences in religion happen, for example, in the home. A one-room church can do as much as a large one to see to it that they happen. Most of the cradle roll work is done in the home. Teaching for "shut-ins" and other persons confined to the home has to take place in their homes. Most of the work of a church library (and don't underrate the power of a library) is an extension into the home.

Field trips, excursions, attendance at youth rallies and other area church gatherings take place beyond the walls of the local church. More and more we are understanding the importance of "extra time" work with church school pupils; and it is done either in homes or in the church at a time when the group can have the building, or part of it, to itself. Some of the finest religious development comes to children and young people in the out-of-doors, in worship services in the open, on picnics, in educational activities and in discovering God through nature. Whether we have a large or small church, we have to get out of it, into the open, for those experiences.

Some of the most up-and-coming young people's groups are in one- or two-room churches along country roads. A young student minister accepted a call recently to a two-room church, seven miles from town, which "had no young people." Within two or three weeks he found enough to form a young people's group with a membership of twenty-five. Within

three months the group had contributed \$150 to the missionary work of the denomination. The next fall one of its members was elected to an office in the area youth fellowship and a year later one became a state officer. They used the best materials, carried on a vigorous program of worship, study and recreation, and put new life into the church in many ways.

Wherever there are human beings the best in religious education is needed—people in the small churches need it just as much as those in the large churches and have just as much right to it. Wherever there are children and young people they deserve the best religious education that can be given them—children in small churches as much as those in large ones. Most of the good things in religious education can be had in the small church if we understand that it can be that way and if we use ingenuity in bringing it to pass.

In many aspects of the educational program the small church actually has an advantage over the large one.



Some of the best work in Christian education to be found anywhere is being carried on in small churches.

For example, in the circulation of good religious books for family reading.¹

In general, the members of a small church live nearer to their church building than do those of large metropolitan churches. Many city churches draw members from as far as ten to fifteen miles. The shorter distances make it relatively easy for families of a small church to get together at the church or in homes for meetings during the week. Christian education doesn't have to happen—all of it—on Sunday morning. Members of church school classes in a small church are likely to know each other well, which is seldom the case in a large one. Church school teachers have shorter distances to travel to call in the homes of members of their classes.

The sense of membership in a Christian fellowship is one of the most important factors in Christian education. The small church is often blessed with a strong "family spirit"

which is an important medium for the contagion of Christian faith and conviction.

Space is an important consideration in the use of some educational methods, activities and equipment. Most one-room churches want to become two-room churches, and those with two rooms want more, so that they can have and do some of the "extras." That, too, can happen. It is happening in many churches.

One road-side church asked a minister who had gone into business to be its spare-time minister to help them close up and go out of existence. He didn't think he had any "spare" time, but he found it, some way, and is still serving those people, twelve years later. During that time they have lifted the church and put a basement under the present building and under what will someday be an addition for a chancel. They have installed running water in the kitchen and wash rooms, laid a new floor, and built a new memorial entrance. They turned the old entrance into a sound-proof infants' room with a large window and a speaker so the

parents can see and hear the service while caring for the children. They hung venetian blinds on the windows. And they have a good lawn with fireplace and picnic tables. They conduct a beautiful service, using good hymn books, a fully robed choir and acolytes. Most important of all, they have developed a vital Christian fellowship. They could have done it years before if they had only understood how those things happen.

People of a small church can have the best in Christian education if they want it and will put forth the same kind of effort that members of the large churches have to give to produce the same results. They can even have more room if they want it—many of them are proving it. Meantime, they do not need to wait, for some of the best things in Christian education can happen in a one-room church, in its homes, and in the out-of-doors nearby.

In the April issue, Dr. Foster will discuss some of the ways of making the best use of space in a one-room church school.

¹See the article, "The Small Church Can Have a Good Library," in the September issue of the "Journal."

YOURS FOR THE ASKING

What questions would you like answered about your religious education program, materials, or equipment? Your question may be one facing many other churches and someone may have found an answer to it. Send it in for this page. Also send in accounts of successful experiences for the "Idea of the Month." The ones used in this way will be paid for with a subscription to the Journal for the writer or someone he may name.

What Are the Standards?

Rev. Kenneth E. Johnson, now pastor of the Congregational Church at Ellington, Connecticut, asked the following question last year, when a student at the Pacific School of Religion:

"I would like to know how I can determine the adequacy of the total religious education of the future church where I may be pastor. I want to know what kind of learning experiences should be going on among our young adults, older adults, etc. What criteria can be used to judge such a total religious education program?"

This question was important enough to be worth an extended answer by a competent authority. The answer is given in the article "Mid-Term Exams for the Church School," by Dr. John L. Lobingier, printed in this issue.

Table and Chair Heights

Question: "Where can we get reliable information about table and chair heights for different departments?"

—Mrs. H. L. McMartin,
Everett, Washington.

Answer: This may be found in several places, specifically in the Guide to the filmstrip, "Making the Most of Rooms and Equipment," from the LEAV Kit (from your publishing house); and in the pamphlet, *Equipment and Arrangement for Children's Groups in the Church*, by E. S. Kramer, published by the Abingdon Cokesbury Press. General principles in regard to seating are given on pages 56 and 57 of *The*

Church School and Parish House Building, by Elbert M. Conover, published by the National Council of Churches.

The generally accepted heights are as follows, for chairs:

Nursery, 8 inches from the floor

Kindergarten, 10 inches

Primary, 14 inches

Junior and above, 16 inches.

The table top should be approximately ten inches higher than the chair seats in all grades. They should not be more than 28 inches high for adults.

—W. Randolph Thornton,
Director, Department of
Church School Administration,
National Council of Churches.

The Idea of the Month Using the Wire Recorder in Teaching

THE IDEA of using the wire recorder occurred to us as a good way to emphasize "The Lord's Supper." We used it with a class of seventh and eighth grade boys.

After a careful study of the gospels in which the story of the Last Supper is told, and of supplementary information in the book, *The Bold Galilean*, by Legette Blythe, the script was written. It was criticized by the class and then rewritten.

Because there are thirty boys in the class, the reading parts of the script were divided so there would be a part for each boy. The boys chose the parts they wanted. One boy, whose voice was deeper than the rest, was chosen for the part of Christ in order that the part might stand out. The script was typed by the church office and each member of the class had a copy. A preliminary practice was conducted to test the mechanics of making a recording. After listening to the trial recording as it was played back to them, the boys were able to see their mistakes and to suggest ways to improve the new recording.

This recording was used for the Easter Service in the junior high department. The class planned a setting for the service. A table was set as for the Last Supper, with lighted

candles, and the rest of the room was darkened. Stand-up place cards bearing the names of the disciples were placed along one side of the table facing the audience. In the center was a picture of the head of Christ (Sallman's). On the table were dishes for the charoseth (mince meat could be used) and herbs (spinach), a dish covered with a white napkin for the matzoth, a hard cooked egg, and brown paper formed to represent a shank of lamb. Bowls for washing the hands were at each place and cups for the wine. Behind the table was a large picture of "The Lord's Supper."

This same experiment could be used with a record making machine, and a permanent record could be kept and played at any time on a record player. Either type of recording could be presented by a worship service of a woman's group. It is a project which interests boys very much.

—Mrs. Chester Billings,
Hastings, Nebraska

How Use Paste Neatly?

Question: "Please give us some advice on how to use paste and paints in church school classes so they are not messy to handle and so that we don't get them all over the tables and on the children."

—Mrs. R. W. Dorwart,
Lago Community Church School,
Aruba, N.W.I.

Answer: Use glass chair gliders, available for a few cents each at "dime stores" and hardware stores, as containers. Dip a small quantity of the paste from the jar, using a wooden tongue depressor, and put it in the glider. The children should use wooden paste sticks to spread the paste. Any unused paste can be returned to the jar. The gliders do not upset easily because the bottom is bigger than the top and they are heavy enough to "stay put." They are easily cleaned.

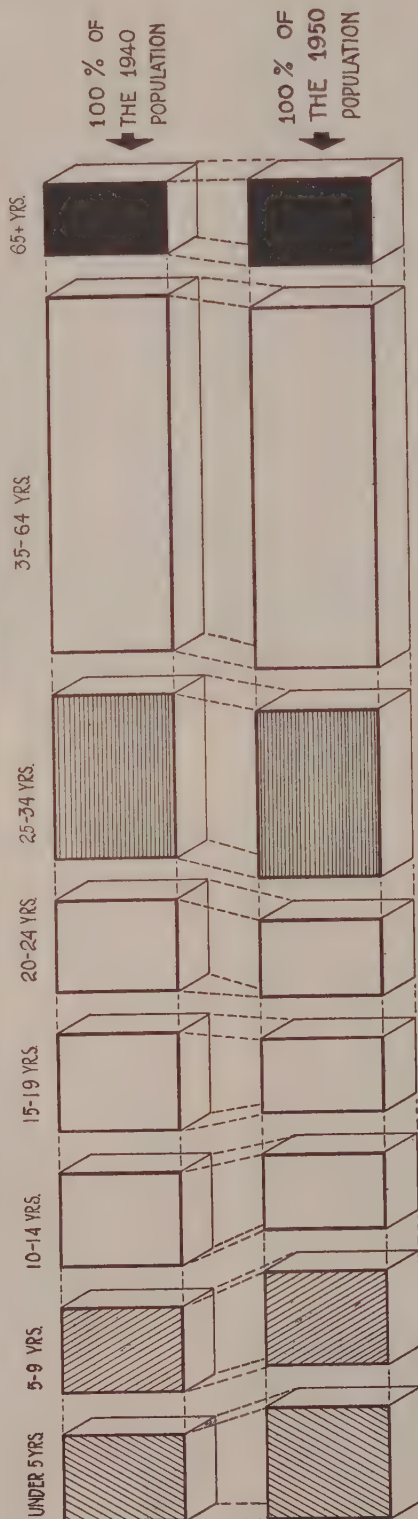
For painting at a table or on the floor, the gliders serve very well as containers for both brush and finger painting.

—Virgil E. Foster

POPULATION CHANGE

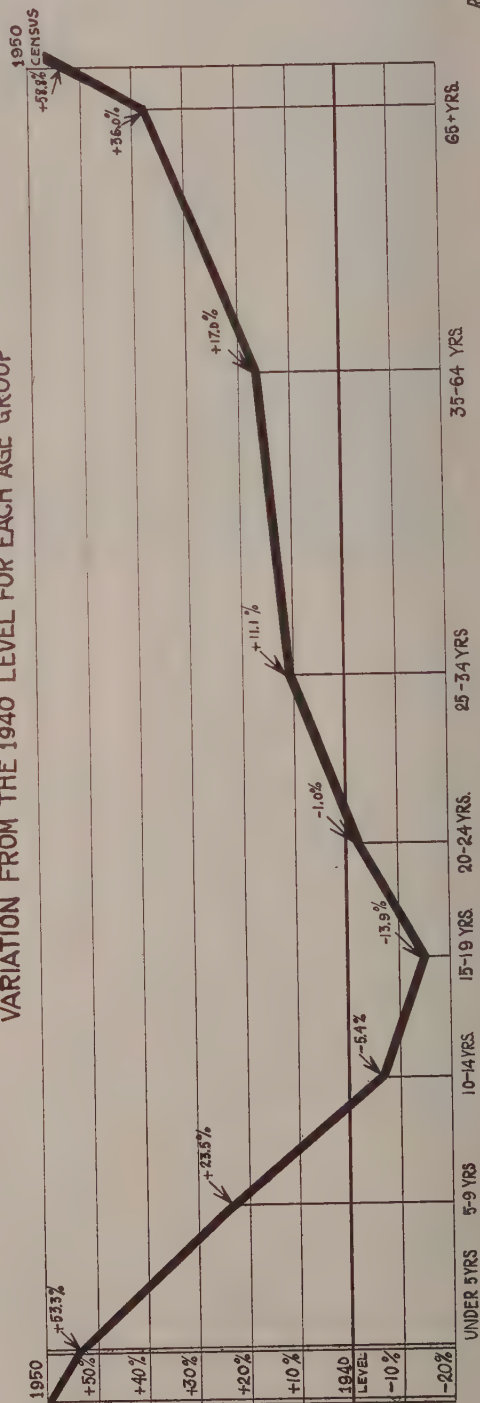
GRAPH I

RELATIVE PROPORTION OF AGE GROUPS IN THE TOTAL POPULATION



GRAPH II

VARIATION FROM THE 1940 LEVEL FOR EACH AGE GROUP



RICHARD E. LEITZ

Christian Education and the 1950 Census

by Richard E. Lentz

WE KNOW a good deal about the population of the United States, now that we have the results of the 1950 Census. We know where the people live and how old they are. The findings in both of these categories are highly significant for the planning of a realistic program of Christian education.

In regard to where they live, we know that an increasing number of our people are city dwellers. For the church this means moving over from concepts which have been drawn largely from rural life into those which meet the understanding of people living in the cities' crowded slums or friendless apartment house areas.

This trend toward urban life has been observed and discussed for some time and there is not room to develop it further here. The change in population age-groups between 1940 and 1950 may prove to be equally important for Christian education. The two graphs on the opposite page were prepared to show the increase or decrease of specific age groups in the population between 1940 and 1950 and what that change has meant for the age-group composition of our total population.

Adults over 85 increase by 58.1%

In 1940 the total population of the United States was 131,669,275. During the next ten years it increased to 150,697,361 (14.5 per cent). This increase of approximately one-seventh has not been spread equally across the whole age-span of our population. For two groups the increase disclosed is startling. For two, on the other hand, there has been actual, numerical decrease.

Of persons over 85 years of age, for

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example, the rate of increase has been four times that of the population as a whole. In 1940, there were 364,752 residents beyond their 84th year. By 1950, 576,901 persons had celebrated their 85th birthday. This increase is 58.1 per cent.

Children under 5 increase by 53.3%

The only other group approaching this phenomenal growth is that of children under five years of age. Far from declining, as predicted in the war years, the number of pre-school children increased in ten years by 53.3 per cent, from 10,541,524 in 1940 to 16,163,581 in 1950. Today, there are in this country five and one-half million more children under five years of age than there were ten years ago!

But the picture of the high school group is exactly the opposite. Instead of growing with the general population increase, the 15-19-year-olds actually decreased in number from 12,333,523 in 1940 to 10,616,589 in 1950. Today there are 1,700,000 fewer young people 15 to 19 years of age, in a population that has increased as a whole by twenty million!

In Chart II across the page, the heavy horizontal graph line indicates for each age group the percentage of variation in total between 1940 and 1950 for that group. Age groups are given along the lower margin; the fluctuation is shown in the position of the graph line above each. This graph line might be called the "tide of population increase."

Chart I makes graphic the new age-group distribution of the population as a result of the increases and decreases of the various groups. Similar charts might be developed by local church leaders from their records of enrollment and attendance over a ten-year period. Comparison of the local charts with these national ones would provide both a means of

measurement of progress and more confident planning. It should be noted, however, that no parish is so typical that its graphs would be exactly like those of the "country as a whole."

Significance of these figures for planning

The significance for Christian education of the information presented in the accompanying charts is in its meaning for future program planning. Here it is possible to refer but briefly to three program implications of the population changes since 1940; however, others equally important will be seen readily by church leaders as they undertake to plan for the future.

1. *Selecting Program Priorities.* The size and importance of the older adult groups certainly indicate an urgent need of a greatly expanded program of Christian education planned with and for persons 65 years of age and older.

A second program priority, no less promising certainly, is provision for the greatly increased number of pre-school children present in practically every community. This must not be a temporary project, but rather a sound beginning for lifelong Christian education of millions.

Another program priority is the strengthening of the church's family life program, especially as it relates to the "beginning family" with young children.

2. *Developing Resources.* The church library, educational building and equipment need to be developed carefully in the light of the new age composition of the parish. More flexible facilities are required to serve both elderly adults and young children. Where specialized rooms or equipment are contemplated, a long look at future requirements is wise. Consider the needs of youth groups ten years from now!

3. *Training Leaders.* Methods of working with mature adults and very young children will be especially important in the development of future leadership in Christian education to anticipate demands growing out of local population trends. Without this recognition of the changing age composition of groups, the long-range program of leadership enlistment and training will be but guesswork.



Promoting Use of the Library

by Barbara Joy Douglas

FOR ONE HUNDRED AND THIRTY-FIVE YEARS the Congregational Church of Rutland, Vermont, has made religious books available to its people. The only book in the original library, in 1818, was *Pilgrim's Progress*, by John Bunyan, and it "was much sought after by every member who was able to read." That first library was kept in a small bookcase under the pulpit, which was so high that a tall man could easily stand under it. Seventy-five years later funds were provided for an adequate book collection by a bequest from the estate of Warren H. Smith, the income of which was to be used only for the purchase of "Sunday school library books."

A hundred years ago the librarian went from class to class with an armful of books, depositing upon each pew the requisite number. Today the librarian goes from class to class, from staff meeting to training course, from church supper to Christmas workshop, from church group to special meetings, describing books briefly, displaying them, lending them, as occasion provides.

Getting books used is not difficult, but does often depend upon the librarian's taking the initiative. We cannot wait for people to come to the library; we must take the library to the people. This calls for a librarian, or librarians, with imagination, devotion to the job, an enthusiasm for Christian literature, and a willingness to tell people about the books that are available.¹

Promoting it with church school leaders

The library is of first importance to the church school staff. It is im-

possible to get all the good materials into the church school texts. Good reference and supplementary books are essential. The librarian's job, we feel, is to help the teachers understand this, see that the library contains the most helpful books, and get the teachers and the books together. Here are a few suggestions as to how this can be done.

1. When our church school staff holds a planning retreat in the fall, we plan to attend and take an exhibit of books which supplement the class texts. In advance we get suggestions from superintendents and teachers concerning books which would be most helpful. Then we are given a chance to tell the workers about these books and how they may be used.

2. We provide the workers with mimeographed lists of the books they will find most helpful. We also give them lists of new books from time to time.

3. We arrange for short reviews of books, or book talks, at the monthly workers' conferences. We find it effective to tell stories of how workers have used books in their work and have benefited from it.

4. We try to talk informally with individual leaders about their work to discover problems which books would help to solve—perhaps books on teaching method which certain teachers especially need.

5. Certain books are assigned for a time to a department, to be kept in circulation within that department by its officers.

6. In the spring or early summer we try to give each teacher one or more books which will be of special help in preparation for teaching the next fall.

Once a teacher has received real service from the librarian, which helped him solve a problem or teach more effectively than before, he will

readily turn to her for more help.

Promoting reading through other church organizations

Every group in the church is potentially a fellowship of readers. We don't wait for them to come to the library—we take the library to them.

1. Our *woman's association* conducts a reading program with an official reading list. We provide a mimeographed list of the ones which are in our church school library, enclosing it in the official list. We do this at the beginning of the reading year.

2. During the Lenten season, the *Religious Education Committee* sponsors a display of books which make especially good Lenten reading. In our church the display is arranged inside the front entrance of the church where it is easily seen on Sunday morning. The chairman of the committee supervises the display and loan of books.

3. The *Couples Club* members were interested in a display of books selected especially to meet their needs. Some of them borrowed from our library books on Christian family life, and books they could use with their children.

4. We cooperated with the leader of the *Youth Fellowship* in providing program resource materials, and books which individual young people should be reading. Worship materials, recreation books, discussion materials and books for individual reading were requested.

5. We find it a good plan to list in the church calendar or church paper, new books which have been added to the library, with brief interpretative comments.

6. Sometimes we make our library available for displays at denominational and interdenominational gatherings in our area. For instance the president of the Rutland Council of Church Women asked us to get up

Mrs. Douglas is librarian at the Congregational Church of Rutland, Vermont. She was a professional librarian before her marriage.

¹An article in this series, scheduled for the May issue, will describe the job of the church school librarian.

a display for World Fellowship Day.

7. Our minister mentions occasionally in his sermons books which are available in the library. We ask him to notify us in advance if he plans to quote from a book which might have an appeal to members of the congregation as a book to read. He is enthusiastic about our library and uses it as a resource in his own work.

8. We try to learn from denominational and interdenominational leaders in advance of books which they will be recommending, so that they can be secured for our library and be available while the interest is alive.

Promoting use of books within the church school

The use of books by children and young people is greatly increased when we use the youth themselves in the promotion of interest.

1. The teachers ask for *reports in class* concerning books read and draw the contents into their discussions. This greatly enriches the class program. Members of the group are invited to bring their own reviews or *book reports* written in school, which could be shared with other members of the group to stimulate interest. These are condensed and kept in a card file of recommended books.

2. *Exhibits* of books, with pupils responsible for them, are occasionally provided in departments or classes.

3. Each class or department might have a *librarian*, a member of the group, who would keep records of books lent to pupils.

4. A *tape recording* made by the members of a group, telling how they used the library in their class work or individually creates interest, not only among other groups in the church school but among parents.

5. Don't overlook *pamphlets and booklets*. Our two steel files of non-book materials, contributed by a generous parent-teacher are a great addition to the library.

6. A bibliography of books used, made by pupils as a part of the class book of the year's work, will make an interesting part of an *exhibit* on Children's Day or on a family night.

7. A *library council* of children and youth may be formed to make posters, set up exhibits, take pictures of the library in use, make special holiday exhibits of materials of seasonal interest, publicize the library in the



M. Edward Clark

Exhibits of the best books catch the teachers' interests.

community through exhibits, the newspapers and possibly present a skit over the local radio.

Promoting family reading

One of the most important objectives of our church library is to encourage reading in the home. Parents are encouraged to buy religious books as gifts.²

1. The Rutland church has had success through distributing to parents in the fall a *correlated listing* by departments of the church school, of objectives, texts, supplementary books for pupils, books for parents and memory work. We expect to get it revised frequently.

2. A display of books for *National Family Week* placed inside the entrance to the church school increased the use of books by families of our church more than any previous methods of promotion, and brought requests for information as to where the books could be purchased for family libraries.

3. A *Christmas Book Fair* held during the pre-Christmas shopping season, from October through December, with emphasis on best loved books for family reading¹ is popular with parents and children alike, and gives them an opportunity to look over potential gifts of lasting value.

4. A *Book Parade* by juniors at a

family night festival will cause many who see it to feel, "I just have to read that book." One group of children (not in our church) made "sandwich boards" advertising favorite books in pictures and slogans. Another time they represented favorite book characters from the library and from the Bible in costumes.

A church can be a reading church

A church which wants its people to have the benefits of the abundance of good Christian literature which is available can make this possible. What is the cost? The financial cost is incidental and presents no problem to the church which is really interested. The price which must be paid is measured in terms of *concern* that children bombarded by comics, movies and television may have adequate guidance and opportunity in reading the best religious books. It is measured in terms of a *determination* that the characters of children and young people may have the influence of great books. It is measured in terms of the *understanding* that the best religious books have something too good to be missed, which can contribute greatly to the religious growth of all members of the family and can give us strength for living in tough times. It is measured in terms of *imagination* in the promotion of interest in reading and in bringing together the people and the books they need. This is a price every church, large or small, can pay.

¹See "Adventures for the Family Through Books" in the November, 1952, issue of the "Journal."



Primary Department

by Lucy Ellen Haywood*

THEME FOR APRIL: *God's Love Is Sure*

For the Leader:

The Easter message of God's amazing love calls forth our love. It makes us feel humble under the responsibility of guiding children to have understanding hearts toward the message so basic to our faith. The steadfast love, the faithfulness of the Lord toward his stiffnecked and erring children, echoes like a song through the Old Testament. But it is in the Easter story that we possess the climax of God's love, Jesus Christ, who in his victory over death and sin makes possible for us the same victory beginning now for always. What greater answer is there to human need?

Different children are able to release themselves best in worship in different ways: through deep thinking, through prayer, through praising God in song, through silence, through symbolic movement, through vicarious experience in a story, through the solemnity of formal response.

If the children have more time together after the worship service is over, you may wish to have them plan to share their flowers, find the verses of the call to worship in their Bibles, plan to visit a garden where there is much awaking life, handle bulbs and grains of wheat, fingerprint a growing field, or with the session, *God's Love Goes On*, hear the story by Jeanette Perkins Brown, "New Clothes for Old."² Some moment of class discovery could also call forth the spontaneous singing of the song of God's love printed on this page and used with each of this month's services. The words "springtime" or "April" could be used instead of "Easter" when necessary.

Unless otherwise noted, the other hymns are chosen from *Hymns for Primary Worship* published by Westminster Press and by Judson Press.

1. Jesus Shows God's Love Is Sure

PRELUDE: "Christ the Lord Is Risen Today," 91

WORSHIP CENTER: Flowers, Bible open to John 20, Elsie Anna Wood's painting of Christ's appearance to his friends in the upper room³

*Teacher of Weekday Religious Education, Wood County, Ohio.

¹From the story-activity, "Marjorie's Easter," by Mary E. Venable, *Children's Religion*, April, 1952. Copyright, The Pilgrim Press. Used by permission.

²*Children's Worship in the Church School*, by Jeanette E. Perkins, Harper & Brothers, 1939.

CALL TO WORSHIP: Psalm 143:8a; John 14:19, 27

RESPONSE: "The Bible Is a Treasure Book," 119, last verse

PRAYER: "I Think of Love,"⁴ read by a child who has prepared.

SONG: "Easter Song," printed on this page

RESPONSIVE SERVICE: "God's Love"

(The leader may find it helpful with this part of the worship to use pictures of stories familiar to her group of children. The response should be printed on a large card for the children to read together.)

Long ago the fathers and mothers wondered,
What is God like?
We see his wide and wonderful world.
We try to keep his laws.
We sing him songs of praise and offer gifts.

But sometimes he seems strange and far beyond us.
What is God like?
God heard the wondering fathers and mothers.

God wanted his people to know him;
So one happy night God sent his Son into the world.
Baby Jesus grew to be a boy and then a man.

He showed God his Father's love by helping
The sick, the blind, those hungry for food,
And hungry for friends. The people began to say:

Children's Response: God's love is sure.
Jesus helps us know it.

Jesus was a friend to the poor and the rich,
To his countrymen and to foreigners.
He told a story of two brothers. One was good.
The other left home, did wrong, and then was sorry.
The father forgave the runaway and loved them both.
God is a father like that, Jesus said.
The people began to say:

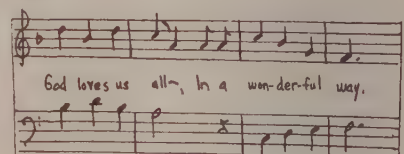
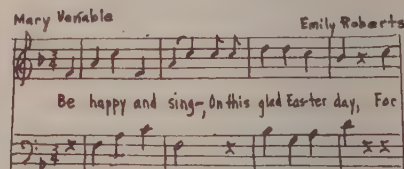
Children's Response: God's love is sure.
Jesus helps us know it.

Jesus taught the ways God brings joy
To the peacemakers, the pure in heart, the kind;
Bring joy to the sad and those hungry for goodness.

³"Easter Night," No. W-20, from Pilgrim Press, 19 S. LaSalle St., Chicago, Ill. Size 12x18 inches, 35c.

⁴*My Own Book of Prayers*, edited by Mary Alice Jones, Rand McNally & Company.

Easter Song



He helped people like Zacchaeus to change.

With God's quiet power inside they could begin

To love God with all their strength
And love each other. The people began to say:

Children's Response: God's love is sure.
Jesus helps us know it.

In all his life Jesus showed God's love;
But some men would not listen or change to loving ways.
As they killed him, he prayed for their forgiveness.

God helped him not to be afraid,
To stand pain, mistreatment, and death.
After Jesus' death, his friends were sad and puzzled.

Couldn't God have stopped the men, or didn't he really care?

Let us hear the words from the Bible about what happened then, very early the first Easter morning.

(Read John 20:11-16, 19, 20.)
Jesus helped his friends understand God's plan;

He promised them they, too, would live after death.

Then he left them and went to be with God;

They could not see him but still felt his helping presence.

When they saw the flowers he had loved
Come to new life and beauty in springtime,

They thought, we will have new life like that some day.

We are his friends, too. When we see the Easter flowers, we say:

Children's Response: God's love is sure.
Jesus helps us know it.

POEM: "The Joyful Day," Grace Noll Crowell,⁵ by a child or group who have prepared.

HYMN: "Fairest Lord Jesus," found in most hymnals, second stanza.

⁵*Observing National Holidays and Church Festivals* by Florence Martin, The Bethany Press, 1940.

OFFERING PRAYER: Dear Father, we thank thee for this joyful day of remembering Jesus who said, "My peace I give unto you. . . Let not your heart be troubled, neither let it be afraid." Bless these gifts we have given because of our love for him. Amen.

CLOSING PRAYER HYMN: "Thou Art with Us," 49. The following words could be used for one stanza:

We thank thee for thy Son, our friend;
Jesus taught thy love is strong.

In his death and life he showed us

Love will win 'gainst death and wrong.

POSTLUDE: Refrain of 49, followed by instrumental music, 203

2. God's Love Awakens Life

PRELUDE: "Lo, the Winter Is Past," 20

WORSHIP CENTER: Spring flowers and a picture of Jesus in the outdoors such as Margaret Tarrant's "He Prayeth Best"

CALL TO WORSHIP: (The call to worship may be either spoken or sung to the accompaniment of hymn 20.) For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come.

POEM: "One of Those Things You can Know"

LEADER: God's love awakens life. It is one of the things we are sure of. Think of all the signs of new life you have been seeing in God's world as we sing about them.

HYMN: "Blue Sky, Soft and Clear," 17 or "Life Out of Death," 21

LEADER: God's love awakens life. Maybe these were some of the things you thought about. Listen to the words and music. The music has the feel of springtime in it. (Read the song "Easter Surprises," by Edith Lovell Thomas.)

WORSHIP THROUGH RHYTHM: "God Made the Golden Sun"

Leader: Have you ever thought how it would feel to be one of the things God awakens to life outdoors now? Maybe you would be a brown lily bulb with roots feeling their way slowly but surely out and down, leaves pushing their way up toward the warm sun, white flower buds unfolding. Or maybe you have thought how it would feel to be a strong tree in your yard, waking up and breathing through tiny, new green leaves uncurling, stretching, making a lacy pattern against the soft blue sky. Or maybe you would like to feel yourselves many hard little grains of wheat swelling, awake, sending out roots and grassy leaves, waiting under the snow until at last came the silver April rains that made you grow fast, and the warm breezes that made all of you slim, green blades sway and bend together. Let us try right now to feel like all the things in the poem. You do not need to do what I do unless you want to do so.

(The children stand and use their whole bodies to express their feelings while the leader says and acts out the hymn, "God Made the Golden Sun," 31. She will find it helpful to reread the article, "Religious Expression Through Rhythm," by Margaret Palmer Fisk in the

*From Pilgrim Press, 19 S. LaSalle St., Chicago, Ill. Size 18x23 inches, \$7.50; size 12½x16¼, \$4.50.

†In *The Whole World Singing*, compiled by Edith Lovell Thomas, Friendship Press, 1950. Every primary department should have a copy of this beautiful song book.

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February, 1952 issue of this *Journal*. For the golden sunlight, the leader may wish to stretch both arms out to the side, bringing them upward to describe the biggest golden circle she can reach. Looking up, she lets its warmth shine on her face.

(The rain will need rhythm in its fall, whether it is done with shaking wrists and fingers in benediction over a thirsty earth, or with a downward movement of the arms and whole body, ending in a soft, little hop as the drop hits the earth.

(Probably the leader will not dramatize the wind, but rather its effect on the swaying blades of wheat. The tree can take a deep breath or two as leaf fingers uncurl at the ends of branching arms. There should be joyous looks on the faces of the growing flowers. Everyone will probably feel like making a broad, open arm movement for the wide and lovely world as they turn into God-aware boys and girls again.)

Seeing and feeling new life God has awakened makes us feel like singing. It makes us feel like standing very still and wondering, too, like saying "thank you" to God who loves us and gives us a beautiful world. Help me sing. (Follow the singing of the song of God's love, printed in this month's material, with the poem, "I cannot see God." The poem may be printed on a chart so the children can help say it.)

Now listen to some music. The man who wrote it was thinking of the joy people had in knowing Jesus. See if you can hear the quiet, praying part. See if you can hear the joyous, lilting part like some of the great outdoors that Jesus loved, like children running on tiptoe to see

him. Let the music help you think of your own pictures. Maybe afterwards you will want to share with us what you thought about. Let some of your thinking be a prayer for our offering, for it may be brought forward during the music.

LISTENING AND WORSHIPPING: "Jesus, Joy of Man's Desiring," Bach

EXPRESSING AND SHARING THOUGHTS: (What the children say may make the leader feel like saying a verse of the hymn, "God Is Near," 41, or suggesting that they sing it together.)

CLOSING PRAYER HYMN: "Lord of the Sunlight," 52

3. God's Love Goes On

PRELUDE: "How Strong and Sweet My Father's Care," 32

WORSHIP CENTER: Globe, picture of a child thinking, a child acting in a loving way, or head of Christ.

CALL TO WORSHIP: Psalm 143:8a

RESPONSE: "Oh Give Thanks Unto the Lord," 160

HYMN: "God Is Near," 41

SENTENCE PRAYERS by the Children

Song of God's love (printed herewith)

CONVERSATION: "God's Love"

In our worship today we are going to do some careful thinking. Our minds are one of God's great gifts. Jesus showed us God wants us to love him with all our minds.

What are some of the different places in our town that you see lovingkindness at work? You would find lovingkindness much like that in other towns all over our state, all over our country, and in

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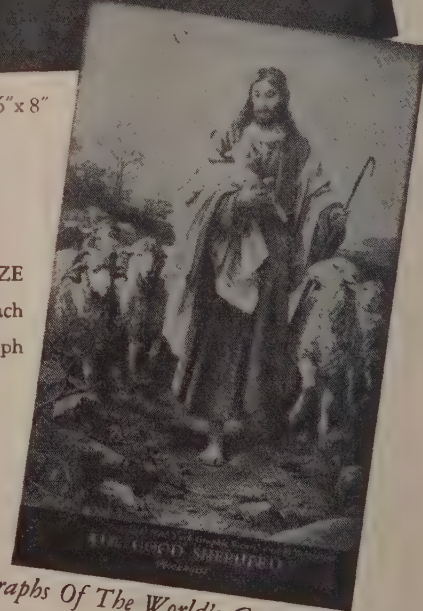
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many countries the world around. It is a big thought.

How did all the lovingkindness get started? People's lovingkindness all began with God's love. He loved our fathers and mothers even before we were born, and their fathers and mothers, and as far back as there have been people. He always has. That is a big thought, too. Always his love has been sure, though the people did not always know it. Think of some times you have been in a big crowd of people. God loves them all, even the ones who do not love him. He loves each one a great deal. How do we know he does?

(The children should be guided on in their thinking if they begin to contribute only a long list of material gifts, for, just as in the case of our earthly parents, love does not consist in the granting of every wish. Love is partly guidance in growth such as was the theme of last month's worship services. God's love is also inseparable from his justice.)

Who helped people the most to understand that God loved them? How did he show them? After Jesus had gone to live with God, his friends always seemed to feel him especially near when they were doing the kind of work he would want done. When is God's way of lovingkindness that Jesus showed not easy? Who will help us? Let us sing about it.

HYMN: "The Loving Jesus Is My Friend," 122

THINKING TOGETHER:

Think to yourself about how God's love makes you feel. Think about some time when you have helped spread it to others. God has promised us that his love will go on and on forever. He has trusted us with the big job of helping spread that love to others. That is a big thought and here is another. He has promised, if we love Jesus, the real us will never die, even though the bodies we have now wear out or get hurt. The real us will go on living forever with him.

OFFERING PRAYER

HYMN: "Our Beautiful Earth," from *The Whole World Singing*

POSTLUDE: "Thou Art with Us," 49

4. God's Love Awakens Our Love

PRELUDE: "Jesu, Joy of Man's Desiring," Bach

WORSHIP CENTER: Picture of a child at worship, flowers, open Bible with four ribbon bookmarks in spring colors or in colors harmonizing with the picture. The ribbons may be lettered with the worship themes used this month. The children may help the leader read the words at the appropriate times in the service.

CALL TO WORSHIP: I John 3:1a; 4:19
SONG: "Easter Song," printed herewith.

LEADER: *God's Love Is Sure*, even at times when we do not understand why some things happen to us. God gave Jesus, his Son, life after death. He has promised Jesus' friends life after death. We do not know what that life will be like, but we know it will be wonderful, because Jesus showed God's love is wonderful and sure. It makes us glad.

God's Love Awakens Our Love.

HYMN: "How Strong and Sweet My Father's Care," 32

LEADER: *God's Love Awakens Life and Beauty.* These things make us glad.

March, 1953

God's Love Awakens Our Love. (The leader and children may say together one of their favorite poems about outdoor beauties, or the leader may use the poem, "April Miracles.") *God's Love Goes On* in Jesus who is still our friend and helper. We love him who first loved us. We bring our money that his work of teaching, healing, and helping may go on.

OFFERING HYMN: "Father, Bless the Gifts We Bring Thee," 169

HYMN: "The Children's Friend," 83

STORY:

MARTHA FINDS OUT

Martha's bedroom window still showed a patch of dark, rainy, night sky when Martha threw back the covers, pushed her feet into the blue house slippers and pattered down the stairs toward the kitchen. She could hear mother's quick, sure steps as she gathered up the breakfast dishes. Martha shivered a little in her nightgown and blinked at the bright lights as she pushed open the kitchen door. She ran to the warmth of her mother's arms for a good morning hug.

"Why did you get up so early, dear?" asked mother, glancing toward the window where only a little light was begin-

ning to show in the dark sky. "Even Dickie, the canary, is not awake yet." And mother pointed toward the bird cage in the living room.

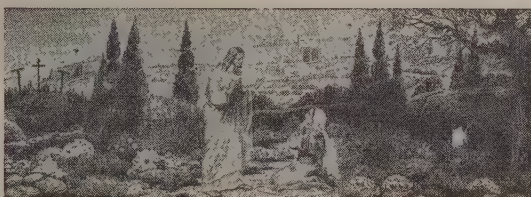
"I wanted to tell you something, mother," said Martha. "You remember last night how I wanted to go to Helen's house in town. You couldn't drive me in because you were helping daddy get ready to start away on his trip early this morning."

"Yes," said mother, putting her hands into the sudsy dishwater. "You got angry and said daddy and I were selfish and wouldn't ever let you do what you wanted. But afterwards you were sorry and told us so. Everyone seems to get mean feelings inside, daddy and I, too. I am glad yours are all spilled out and gone, and will soon be forgotten."

"But that's what I want to tell you, mother," Martha said a little more slowly now. "I told God about it, too, when I went to bed. When we hurt others it hurts him, too. I asked him to please forgive me for Jesus' sake."

Mother had stopped rattling the dishes, was listening carefully, and was watching Martha with the loving look in her eyes that always made her sure of things. Now she added softly, "For Jesus' sake, because

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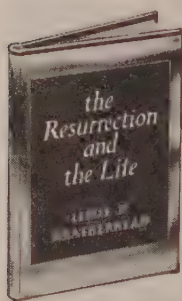
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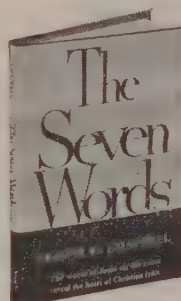
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Jesus in his life and death and presence with us now helps us not to let the mean feelings get started."

Martha went on. "But mother, God didn't seem to be listening. I didn't feel he was. I wondered if he was still there and if I loved him still. Do I?"

Mother was drying her hands. "That is a question only you can answer, dear. Let's go sit in our big chair a while."

After that mother did not say any more. They sat close together in the big living room chair. Beside the chair was the little table with the Bible and the Bible story book, but mother did not reach for either one. Everything was still. Mother felt warm and quiet, good to be close beside. Martha looked at her mother's hands lying clasped gently in her lap. They looked both strong and gentle. She looked at her mother's face, at her mouth. There was no tightness at the corners. It was somehow a happy mouth even when mother wasn't smiling. Her mother's eyes were now looking far away into the big outdoors outside the picture window. Martha looked there, too.

The rain had stopped, and the sky was lighter now for the sun would soon be up. You could not see far down the road toward the town, because of the mist, but you knew the world stretched on and on. The sky was billowy with pink and lavender grays while higher up were the deep purple mounds. Even the earth was a sort of green gray through the mist.

Still mother and Martha sat without moving. The golden streaks of light made them know the sun was up. The mist began to fade and now Martha could see the flower bed of tulips that she and mother had planted last fall. Each flower seemed to be trying to stretch up taller still. Even the blades of grass seemed to be moving toward the light. Martha felt she could almost see them grow.

Slowly she knew that she and mother were not alone. She brought her fingers together and bowed her head.

As she raised her head and ran toward the window, she said, "God is here, too, and I love him."

L.E.H.

Let us wait for God's presence and love the way Martha did. Then let us answer with our love the way she did.

PRAYER IN RHYTHM:

After a few moments of silence, the leader may help the children worship with their whole bodies, using Margaret Palmer Fisk's suggestions for movement with a verse of the hymn, "Gracious Spirit, dwell with me."⁸

"Silent Spirit, dwell with me

I myself would silent be,

(Children kneel or sit in chairs, hands together, head bowed)

Quiet as the growing blade

(Thinking how quietly all grass and flowers grow, their hands together in prayer position start to reach up)

Which through earth its way has made;

(They continue to raise their hands to eye-level. If the children have been in a sitting kneel, they rise to a high kneel)

Silently as morning light

(They rise to a standing position, arms lifted high)

Putting mists and chills to flight.

(Slowly they let their arms down, thinking of the wonder of dawn and sunlight.)"

POSTLUDE: "Lord of the Sunlight," 52

⁸"Religious Expression Through Rhythm," *International Journal of Religious Education*, February, 1952.

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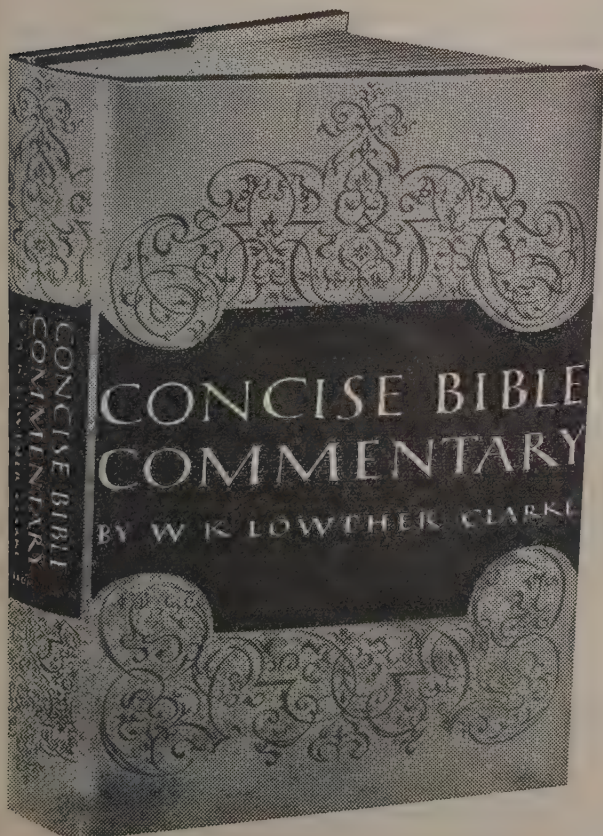
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IJ-33



Junior Department

by Arlene S. Hall*

THEME FOR APRIL: *Followers of Jesus*

For the Leader:

During the past two months the junior worship services have centered in the life of Jesus—Jesus as friend and teacher. In the Easter season we want to help juniors consider the living Christ as found in the lives of those who follow him.

The picture "Peter and John Running to the Tomb" by Burnand is needed for the Easter worship service. Other pictures suggested are optional. (See footnotes 2 and 3.)

The second worship service is based on the life and hymns of Calvin Laufer. If your hymnal does not contain these hymns, plan a similar worship based on the life and hymns of Martin Luther, Charles Wesley, or another hymn writer.

Help the juniors realize that all Christians are important to the kingdom of God. It does not matter whether they are missionaries or hymn writers or ministers or janitors, or school children. What does matter is that each one needs to be a follower of Jesus.

The hymns suggested are in *Hymns for Junior Worship* and in many other hymnals.

1. Followers That First Easter

WORSHIP CENTER:

Place the picture "Peter and John Running to the Tomb" by Burnand" on the worship table and hang a cross on the wall above the picture. As the juniors enter, have the room darkened and a spotlight on the cross. As the worship service progresses and the sorrow of the first Easter is turned to joy, have the room get brighter. Add light to the room after the scripture reading and after the first song. Make the room completely light after the picture study.

Shift the spotlight from the cross to the picture when it comes time for the picture study.

PRELUDE: "There Is a Green Hill Far Away"

POEM: "There Is a Green Hill Far Away"
There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

—CECIL FRANCES ALEXANDER

*Anderson, Indiana.

¹This picture is obtainable in size 11x18 inches for \$2.50 from The House of Art, 6 East 34th St., New York 16, N. Y. If you wish small copies for the pupils, they may be ordered in size 5x8 inches from the Pilgrim Press, 19 S. LaSalle St., Chicago, Ill. or 14 Beacon St., Boston 8, Mass. Minimum order of 10 or more, 3 cents each.

SOLO OR CHOIR: "Were You There When They Crucified My Lord?" (Negro spiritual; piano arrangement No. 145, *Hymns for Junior Worship*.)

SCRIPTURE: Matthew 28:1-10

HYMN: "Christ the Lord Is Risen Today"

PICTURE STUDY: "Peter and John Running to the Tomb," Burnand

How excited Peter and John were when they heard Mary Magdalene say, "They have taken the Lord out of the tomb, and we do not know where they have laid him." In an instant Peter and John were running down the road toward the garden. They wanted to see for themselves. Had someone taken Jesus' body? Or had he in some way risen from the dead? He had said something about doing that, once or twice, but they had not known what he meant. Peter and John wanted very much to believe that Jesus was risen, but they were afraid. They would have to see for themselves.

Even though they ran it seemed they could not get there fast enough. Notice how their hair and robes are blown back as they run. They are looking straight ahead, watching for the first glimpse of the garden and the tomb. They feel so deeply that they do not bother to talk but use all their breath in running.

The younger man in the light robe is John. John and Jesus had been especially close. Now John can hardly wait to find out what has become of Jesus. The way John holds his hands makes it easy for us to believe that he is praying as he runs.

Already John, the younger of the two, is getting ahead. Peter runs as fast as he can, but his age is against him. One hand is over his pounding heart. His mouth is open as he tries to breathe. Notice the look of fear in Peter's eyes. Is he thinking about how he denied Jesus just before the crucifixion? Is he afraid that Jesus will no longer let him be a disciple? Does he fear what the soldiers may have done to the body of his Lord?

There were anxious moments for both Peter and John, but soon their sorrow was turned to joy. These are the words from the Bible: (Read John 20:3-10.)

HYMN: "Jesus Christ Is Risen Today"

PRAYER: Thanksgiving that Jesus lives even today and that we may be his followers.

HYMN: "He Is Risen"

2. Hymn-Writers Are Followers

WORSHIP CENTER: An open Bible on one side of the worship table and an open hymnal on the other. Above the table may be a picture of a group singing hymns.

PRELUDE: "The World, dear Lord, is very large"

CALL TO WORSHIP: Psalm 105:1-3

HYMN: "The Word of God shall be my guide"

SCRIPTURE: Psalm 95:1-7

LEADER'S TALK:

A FOLLOWER WHO WROTE HYMNS

The followers of Jesus do many kinds of work. During this worship service you

have held in your hands the work of hundreds of Christians. Their work was composing words and music that help us think about God and feel close to him.

The words of all the hymns we will sing this morning have been written by one hymn writer. His name was Calvin Laufer.

About ten years after the Civil War, on April 6, 1874, Calvin Laufer was born. Brodheadville, Pennsylvania was his home. Calvin Laufer must have felt close to God, like he wanted to share in God's work. When he finished college, he studied to become a minister. For many years he served as a pastor. Probably some of his hymns or devotional poems were written during this time. Some may even have been written as parts of his sermons.

Not only did Calvin Laufer minister to the people in a local church, but he served on the educational and editorial boards for the entire Presbyterian church. Through his work he helped many people.

Young people and children must have been his favorites, for he edited three hymnals for them. They were *The Church School Hymnal for Youth*, *Junior Church School Hymnal*, and *Primary Music and Worship*.

Calvin Laufer served a much wider parish than his own church. Through his hymns he has ministered to people in every state for many years. Even though he died more than fifteen years ago he is still helping boys and girls and men and women feel close to God as they sing the hymns he wrote.

Calvin Laufer was a true follower of Jesus. Would you like to know what he thought of Jesus? Two of his hymns tell us. Let us sing them now.

HYMN: "Thy Works of Love"

HYMN: "O Master of the Loving Heart"

LEADER: Hymns can help us feel like talking to God. Some hymns are really song prayers. Let us sing prayerfully one of Calvin Laufer's prayer hymns and prayer responses.

PRAYER:

First Prayer: Thanks for those who wrote hymns and music that help us feel God near.

Second Prayer: Thanks for what hymns mean in our lives.

Third Prayer: Petition that in all we do we may praise God.

CHORAL RESPONSE: "Hear Our Prayer, O Lord"

LEADER: We have felt God near as we have sung and prayed today. Calvin Laufer wrote a hymn about God's nearness. It is called "God's Presence." Let us sing it as our last hymn.

HYMN: "God's Presence" ("Like Thee, dear Master, help us feel")

BENEDICTION: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

3. Missionaries Are Followers

WORSHIP CENTER: World globe or world wall map with an open Bible in front.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

Leader: Psalm 100:1-2

Response: Psalm 100:3-5

HYMN: "The world, dear lord, is very large"

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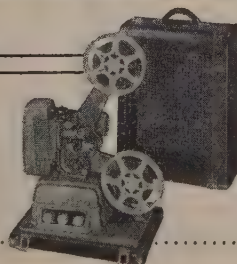
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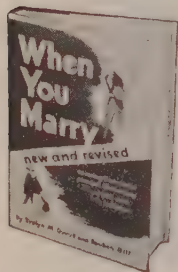
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SHOEMAKER AND MISSIONARY*

"I'll take this knife with the two sharp blades and the horn handle," the young man said. He threw a shilling down on the counter, but it fell with a dull thud. The shopkeeper threw it down again, then shook his head.

"It's counterfeit," he said. "I can't give you the knife for this."

William Carey held the knife in his hand. He had wanted it for a long time, and he couldn't bear to give it up now. Slowly he reached in his pocket and took a good shilling from money that belonged to his employer, putting the bad shilling in its place. Although he told a lie to cover up his cheating, Carey was found out and punished. He was so ashamed he decided never to lie again.

Tap-tap! Tap-tap-tap! William Carey was grown now and was working in a shoe shop. But he was interested in something besides shoes. On the bench lay an open Bible, and on the wall was a map of the world he had made of scraps of shoe leather. Carey thought of all the people in those strange lands—of America, the new land people were talking so much about, of China and Africa. Most of all he thought about India. On Sunday he preached to the men and women in the town church about their duty to the people of other lands who did not know of Jesus' love.

"If God wanted the heathen to know about him, he would send the angels to tell them," the people said to Carey. They did not understand that we are God's messengers—his hands and feet and voice. But Carey kept on talking and praying until a few men and women began to save money to send him to India. And God, by his own special kind of arithmetic, multiplied the money until Carey had enough to buy passage on a boat to India. But when the boat captain heard that Carey was a missionary he sent him back home on the pilot boat. "We don't need missionaries in India," he said. Carey got his money refunded and bought a ticket on another boat.

"Help! help!" Carey heard a voice calling from the street. It sounded as if someone had been hurt and was suffering. It was seven years since Carey had come to India. He had almost no money and had to work for his food. The people were afraid of a white man. It was very hard to learn their language, for they would not help him. But Carey would not give up.

"Help! help!" The voice was calling again. Carey ran out to see what could be done. A man, Krishna Pal, had broken his leg. No one would stop to help him, for their Hindu religion did not teach them to care for others. Carey set the leg, and talked to the man about Jesus. By the time his leg had healed Krishna Pal had begun to understand and to love Jesus too. He was Carey's first convert to Christian-

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ity—after seven years!

Krishna Pal's friends were horrified when he was baptized as a Christian. It was hard for him to earn enough money to take care of his family. But he helped Carey to learn the language better and to know how to help the people. Together they discovered how to make indigo dye, showed the people how to grow better crops, and how to help themselves in many ways.

Slowly the people of India came to see that Carey was their friend. They listened to his message of Jesus' love. A few of them became Christians. The missionaries who came later found friends in India because Carey had the courage to keep on when things were very hard.

"Expect great things from God; attempt great things for God" is the message Carey left for us.

HYMN: "We've a Story to Tell to the Nations"

SCRIPTURE: Matthew 28:19-20

LEADER: Let us bow our heads and think about the missionaries who are telling men and women about Jesus.

LISTENING MUSIC: "We've a Story to Tell to the Nations," one stanza played softly

PRAYER:

Our Master, we thank you for courageous missionaries who teach about you in all parts of the world. Sometimes they must be afraid. Sometimes they must feel like they are not succeeding fast enough in helping people know you. Sometimes they must be lonely. O Master, be with the missionaries today. Help them to feel they are not alone, that you are with them and you love them. Give them wisdom and understanding that they may witness for you in the best way possible.

We would not pray just for those who tell about you in far-away places, but we would pray for ourselves too. Help us to be good missionaries too. Help us live for you and share your love with others. In thy name we pray, Amen.

HYMN: "Go Ye Who Bear the Word!"

4. We, Too, Can Be Followers

WORSHIP CENTER: The picture "Go, Preach!"² by Burnand or "Follow Me!"³ by Tom Curr

PRELUDE: "O Worship the King"

CHORAL CALL TO WORSHIP: "O Come and Let Us Worship"

PRAYER: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer." Amen.

HYMN: "O Master Workman of the Race"

SCRIPTURE: Matthew 4:18-22

HYMN: "O Jesus, Lad of Nazareth"

LEADER: This month we have thought about followers of Jesus as we worshiped—those who followed that first Easter morning, a hymn-writer follower, and a missionary follower. Today we want to think about boys and girls as followers of Jesus.

TALKS: "Boys and Girls Who Follow Jesus"

²Obtainable in size 14x19½ from Bureau of Audi-Visual Aids, Evangelical and Reformed Church, 1505 Race St., Philadelphia 4, Pa. Price, \$3.30.

³Obtainable in size 20x28 from address in note 2. Price \$.90. In size 20½x30 from Pilgrim Press (see note 1) for \$1.25.

First Junior:

Billy and Jean lived in Michigan. They liked to play and they had fun at school. On Sunday mornings they slept late and read the funnies. One day a neighbor asked the two, "How would you like to go to church with me on Sunday?" Billy looked at Jean and Jean looked at Billy. The idea sounded pretty good. They'd be glad to go. Sunday morning came and Billy and Jean found themselves in church school. How they enjoyed it! No more sleeping in on Sunday mornings for them.

The more Billy and Jean went to church the more they wanted to be true followers of Jesus. Their teacher said that followers of Jesus want other people to know about Jesus too. As the brother and sister walked home from church, Jean said, "Billy, I wonder if there are other people around here who don't go to church."

Billy kicked a stone off the sidewalk. "Sure," he said, "there must be lots of them. We wouldn't be going to church if Mrs. Simms hadn't invited us."

With those very words Billy had given Jean an idea. "Why don't we invite the people in our neighborhood to church?" she asked.

"When do we start?" Billy asked with a grin.

Billy and Jean did invite their neighbors to church. It wasn't long until twenty-seven people had become followers of Jesus and were attending church regularly. It all started when Billy and Jean invited them to church.

Second Junior:

Mr. Lee was an old man who could not get around well any more. He liked to sit on his porch and watch the boys and girls who passed. He waved to them and called them by name. One day Keith was walking past the Lee house. Keith was wishing he had something to do. Just then Mr. Lee called, "Hello, Keith." Keith waved and smiled. This time he even stopped and went up to talk to Mr. Lee.

"Don't you ever get tired staying home all the time?" Keith asked.

"Well, sometimes I do," Mr. Lee admitted. "Sometimes when the weather is bad I get lonesome. Usually I don't mind not being able to go places except I do miss going to church."

Even after Keith had left Mr. Lee he thought about what the old man had said. On Sunday morning he told his teacher about it.

"I think you'd better tell the class about that, Keith," she told him. "Surely they'll be able to think of some way we can help."

When the class heard about Mr. Lee, they wanted to go see him. And that's how it began. Very often the class went to visit Mr. Lee. Sometimes they talked just like friends do. Always they sang for him. They showed him things from their class work. They brought him gifts.

One day Mr. Lee said, "You know, I don't mind so much not being able to go to church now, because you bring the church to me."

HYMN: "Saviour, in the Words I Say"

PRAYER: Our Father, we thank you for all those who are your followers. How thankful we are that boys and girls can be your followers too. Help us to be good followers—to be brave and true, to be strong for the right. Hear the prayer that each of us prays in his heart. (Silence) Amen.

HYMN: "O Master of the Loving Heart"

March, 1953

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Junior High Department

by Laura A. Athearn*

THEME FOR APRIL: *The Christian's Faith in the Risen Lord*

To the Leader:

Easter introduces the worship theme for this month. It is the highest and holiest event in Christian experience. We can make the Easter theme dominant throughout the month, with the purpose to help boys and girls to understand the spiritual significance of faith in a living Christ, and to lead them into consideration of ways to act in accord with that faith.

There should be a careful preparation for these services. Some time should be spent in practice of reading Scripture, dramatic parts, etc. The last service has a hymn interpretation that should be practiced so that the action will be synchronized with the words. If your group has not used choral speech sufficiently to give the stanzas well, have the first line given as indicated, and remaining lines read as a response by the group.

Your worship committee may wish to select Scripture and hymns that already have meaning for them. The use of individual prayers in the third service gives opportunity for boys and girls to use their own thoughts. The prayers printed are intended only to guide their thought.

Those wishing to enrich these services with audio-visuals should read the article by Dr. Million on page 43 of the February *Journal*.

1. Theme: The Resurrection Faith

WORSHIP CENTER: Use a large cross as the center of attention. Around it, arrange masses of flowers. Use white draperies back of the cross, and a white covering on altar or table.

PRELUDE: *Easter Dawn* by Claussmann, or "Easter Hymn" from *Lyra Davidica*.

CALL TO WORSHIP: (Easter greeting used in the early Church)

Leader: The Lord is risen!

Response: The Lord is risen indeed: Let us praise his name!

HYMN: "Come Ye Faithful, Raise the Strain," or "The Day of Resurrection"

PRAYER:

O God, our heavenly Father, we rejoice in the beauty of another day of Resurrection. We are glad for the power of new life that has awakened all nature; for the beauty and the glory of living things. We give thee praise for the victory of the sinless life of our Lord Jesus Christ, even over the death of the cross.

Help us, our Father, to understand the triumph of the Easter resurrection that may take place in our own lives. Help us to release ourselves from those habits that keep us from realizing our greatest possibilities. May we rise triumphant over the apparent failures of our lives to glorious

victory in fellowship with thy Son, our living Christ. Amen.

SCRIPTURE READING: Matthew 28:1-10 and I Corinthians 15:20,21,55,57.

HYMN: "Christ the Lord is Risen Today"

LEADER: Easter is the most important day in the Christian year. If Christ had not risen from the tomb there would be no real reason for having the Christian Church. God gave the world something new when Jesus arose from the tomb, for he made people know what he is like, his power, and his love. We are going to live again the resurrection experience as we look at a picture.

PICTURE INTERPRETATION: "Holy Women at the Tomb" by Ender. Colored reproductions of this picture in size 3x4½ inches may be secured at 2c each from Wilde Religious Pictures, 131 Clarendon St., Boston 16, Mass. Ask for B-24.)

This picture by Ender gives us the experience of the resurrection in a very wonderful way. Let us study the picture carefully and think of the facts. The facts of the resurrection are very simple. After his crucifixion Jesus was buried according to Jewish custom, in a new rock-hewn tomb. Because of their fear, the chief priests and pharisees demanded and were granted a guard of soldiers to watch the tomb. On the third day, according to his own prophecy, Christ rose from the tomb, and no rock or guard could prevent. The fact of his resurrection was made known to his followers by an angel, a heavenly messenger whose presence brought God's light into the dark tomb.

The picture shows us the scene of the Resurrection, with the tomb in the foreground. The center of attention in the picture is the angel with uplifted hand. The two persons gazing at the angel are Mary Magdalene, and Mary, the mother of Jesus. The woman outside the tomb is Salome.

These women have come to anoint the body of Jesus. They are not prepared to find an angel here. Their hopes were dead. Their spiritual vision had been dimmed by the terrible events of the crucifixion day. But the fact that their love for Christ has brought them to this place proves their loyalty and devotion.

Let us look at the picture again. Notice that the tomb does not seem as dark as one might expect it to be. The source of the light, the artist tells us, is this spiritual messenger, the angel, who is pointing upward as if to show us the way to the true source of life and hope.

The women, Mary Magdalene and the mother of Jesus, are not fully in the light, and the other woman, outside the tomb where there should be greater light, is more in the shadow than those inside the tomb. She represents those who are blinded by the shadows of hopeless despair, thinking they have lost Christ forever. In which part of the picture would we find ourselves?

Listen to what the angel is saying: "Do not be afraid; for I know that you seek Jesus, who was crucified. He is not here;

for he has risen, as he said."

As we realize the fact that no power could destroy the divine Life, we are reminded that personality cannot ever be destroyed, and that even as Christ arose triumphant over death, we too, may rise out of cowardice, defeat and selfishness to a triumphant life in harmony with the purposes of the Son of God.

CLOSING PRAYER:

Our Father, we recognize the sacredness of the values which we gain from our study of this great picture. We want to renew our faith in a Risen Lord, as we thank thee that Jesus' power meant triumph over both life and death, and that because he lives, we too, shall live. Help us to live worthily, and to triumph over those forces which seek to destroy character. Amen.

2. Theme: Faith in a Living Lord

WORSHIP CENTER: Use large copy of picture, such as Holman Hunt's "Light of the World," Or Sallman's "His Presence." (Warner Press, Anderson, Indiana.) Keep the picture covered with drapery until after the prelude. Have two members of the group pull aside the drapery just before the Call to Worship.

PRELUDE: *Crusader's Hymn*

CALL TO WORSHIP:

"Oh that my words were written!

Oh that they were inscribed in a book!

Oh that with an iron pen and lead they were graven in the rock for ever!

For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then without my flesh I shall see God . . ."

—Job 19:23-26, RSV

HYMN: "Joyful, Joyful, We Adore Thee," or hymn chosen by the worship committee.

PRAYER: Let us pray silently that the joy of the risen Lord may be real in the life of each of us, and that each one may be transformed in heart and spirit just as were the early disciples who knew the risen Christ. (Pause for silent prayer; count to 15, then close with these words:) Hear these our prayers, O God, in the name of the living Christ.

HYMN: "All Hail the Power of Jesus' Name," or hymn chosen by worship committee.

LEADER: When Easter as a Christian festival has passed, Easter as a fact still remains for our Christian belief is built on faith in a living Lord. All that we do, the ways we think, the ways we act, and the persons we will become, are influenced by our faith in a risen Christ. Let us enter into an experience of his early followers.

DRAMATIC ACCOUNT:

THE LIVING CHRIST

(Make this dramatic conversation as vivid as possible. The two readers may be dressed in Oriental robes to create interest, and to make the account seem more real.)

Speaker 1: That day two of us who were Christ's followers were on the way to a village called Emmaus. As we walked,

*Youth Worker, First Methodist Church, Athens, Ohio.

we talked about the events of the past few days.

Speaker 2: We took the road that goes over the hill called Calvary where Jesus was crucified. The cross was still there, and we could even see the sign, "The King of the Jews," still fastened to the top. "They haven't taken it down yet," my companion remarked. "No," I replied, "It may be that it will be used again for those who must yet suffer with him."

Speaker 1: We recalled that we had been told by the Master that many must suffer for their beliefs. Just then we were aware that someone was walking behind us. He spoke to us in a friendly way: "What is all this you are talking about?"

Speaker 2: We replied: "We were talking of Jesus, who was crucified here by order of the enemies who did not believe in him. He was a Galilean. The common people called him a prophet. He was able to teach us about God, and we learned how to pray to God."

Speaker 1: I told him, "The pharisees and high priests hated Jesus because he called them hypocrites, and pointed out how they were doing wrong toward God and toward their fellow men. A traitor, one who had been his disciple, bargained with the priests and scribes, to take him prisoner. He was tried before Pilate and condemned to death on the cross. We had such hopes for a new and better way of life. Now he is dead."

Speaker 2: "We do have a faint hope. Those who went to the tomb where he was buried found it empty, and an angel said that he was alive." The Stranger looked at us as if to read our thoughts. "You have read the prophets, have you not? They tell us that the Messiah must suffer before he can be victorious." And then, he explained the Scriptures to us, until we drew near to the place where we live.

Speaker 1: As we stopped before the house of Cleopas, my companion invited the Stranger to stop with us, and he accepted. It had been a long walk, and we were hungry. After washing we sat down to eat. Our Guest picked up the bread and asked God's blessing on it. Suddenly we knew who he was. It was the Master himself. We bowed in reverence, but when we looked up he was gone. But our hearts were full of joy, for we know that Christ lives forevermore. We can work with him to bring about a better world.

Leader: We too, are rejoiced in the knowledge of a living Christ, and we are eager to do his work as we study and learn more about his kingdom.

HYMN: "Lead on, O King Eternal," or hymn chosen by the worship committee.

BENEDICTION: Now may the power of the living Christ come into our hearts and lives in such blessing that we may be prepared to do work in the service of Christ, our Living Lord. Amen.

3. Theme: The Faith That Dares

WORSHIP CENTER: Use a large picture of the Risen Christ, and place a cross

before it, with one lighted candle.

PRELUDE: Hymn Tune, *Diademata*

CALL TO WORSHIP: Psalm 95:1-2 or Psalm 100.

HYMN: "Crown Him with Many Crowns," or "All Hail the Power of Jesus' Name"

SCRIPTURE: (Choose at least three of these references to be given by several readers from the back of the room.)

- (1) Matthew 16:24-25; (2) Philip-
pians 3:7-11; (3) Romans 8:16-
17; (4) Philippians 2:5-9; (5)
Romans 12:2.

HYMN: "March on, O Soul With Strength."

PRAYERS by Individuals: (The following prayers are suggestive.)

1. O God, who created me with power of divine-likeness, help me to know thee as thou art, that I may realize the abilities which my life may develop to make

me ready for work in thy world. Amen.

2. I pray thee, O God, that thou wilt lead me into a knowledge of the purposes of life, that I may fulfill the promise of my greatest spiritual development in character and conduct. Amen.

3. O God help me to gain the power of thy Holy Spirit, so that my life may be dedicated to the highest fulfillment of spiritual power, and that I may come into close fellowship with my risen Lord.

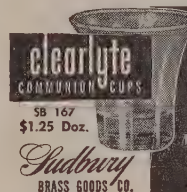
4. Heavenly Father, be with us all, as we seek to make our lives worthy to be lived in constant fellowship with thee, and with the beauty of thy world. May the power of the risen Christ rest upon us as we seek to make his ways known among men. Amen.

STORY: "A Life that Dared for Christ"

One of the persons who became a leader in thought and action that leads people to do the work of Christ was Walter Raushenbusch. He was born about the time of the Civil war, when the minds of



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When Walter was a young boy in his teens he learned to know Christ in a very special way. He decided to study to learn to be a minister. In all his ways, he tried to live his Christian faith. It was not always easy. Other boys would laugh at him when they saw him reading his Bible, and some of them made it hard for him to live at his best. But he would not be disloyal to Christ.

As he grew older, and learned some of the wrongs that are in our world, he determined to try to help the poor and those who were in need of friendship. Whenever he found a rich man gaining his wealth at the expense of the poor, he would talk about it, and show that this was not according to the teaching of Jesus. Some men of wealth were very angry with Mr. Rauschenbusch and tried to make him silent. But he wrote, preached and taught the message of Christ, with no fear for his own welfare.

He believed that the Kingdom of God can come on earth when all Christians are willing to live their faith in the Christ God sent into the world. He loved the church and was one of its most faithful leaders, daring to urge people to act as if they were under the power of God in every part of life. He once said, "The Kingdom of God is humanity organized according to the will of God."

A DECLARATION AND A RESOLVE: (To be read by the group)

I believe:

I believe in myself.

I believe that I was created by a divine Person known to me as God, my heavenly Father.

I believe in God, and in Jesus Christ, his Son who suffered death for the people he loves.

I believe in the kingdom of God as the goal for Christians to achieve on the earth.

I believe that I may find my greatest development of personality through fellowship with Christ.

Therefore: I am resolved—

To learn to know and share the purposes of God for my own life and for others;

To reach the highest possibilities of my personal development through daring to live this faith in everyday life.

BENEDICTION

4. Theme: The Faith That Shares

WORSHIP CENTER: Place a large cross in the foreground. In front of it place a lighted globe as a symbol of the modern world.

CALL TO WORSHIP: Isaiah 52:1; I Corinthians 16:13.

HYMN: "Fairer Lord Jesus," or hymn chosen by the worship committee.

SCRIPTURE: Romans 10:1-15

LITANY OF FAITH:

Leader: For the fact that "God so loved the world that he gave his . . . Son, that we might have life,"

Response: O God, we give thee praise.

Leader: For the faith Jesus lived and taught when he was on the earth,

Response: O God, we give thee praise.

Leader: For the glorious hope of eternal life which we share today because Jesus conquered death,

Response: O God, we give thee praise.

Leader: For our privilege to share in the work of building God's kingdom on the earth,

Response: O God, we give thee praise.

HYMN: "Christ for the World We Sing"

LEADER:

Our faith in the living Christ enables us to have a share in building his kingdom on earth. So long as people act as if they do not know Christ, in their every day lives, so long will we have selfishness, greed, jealousy, and all the traits that lead to war, crime and human misery.

If we act each day as if we believe in the power of the living Christ, we may use his power to relieve human suffering, and to remove the causes of crime and of wars throughout the whole world.

HYMN INTERPRETATION: "Rise Up, O Men of God" (This brief dramatization does not require many participants, but may, if desired, use a large group. The action will carry meaning to the words, and give a fitting climax to this service. It should be rehearsed; see "To the Leader" above.)

Leader: The hymn we are about to interpret is one written by a Christian poet of our own day. William Pierson Merrill is one of the great ministers and writers of modern religion. The hymn is a challenge to youth who want to become "Men of God."

(The music of the hymn will be played softly throughout the action of the four stanzas, but the lines are read by different voices, as indicated.)

FIRST STANZA:

First line, dark solo voice

Second line, light voices

Third and fourth lines, dark voices

(In response to the first line, a group of boys and girls march to the front, carrying the Christian flag. They place the flag to the left of the worship center and stand on either side of the cross, looking at it.)

SECOND STANZA:

First line, light solo voice

Second line, light voices

Third and fourth lines, in unison

(After the first line is read, from the right, in answer to the call, come boys and girls representing those in trouble, the sick and crippled. They will have bandages and crutches, to indicate their need. The group who responded to the first call will minister to them until they are able to stand near the cross with the "Men of God.")

THIRD STANZA:

First line given by a girl in a white, flowing robe, representing the Christian Church.

Second line, dark voices

Third and fourth lines, light voices

(The response this time should be from the youngest junior highs, who approach the cross and kneel while the last two lines are given.)

FOURTH STANZA:

First line given by the girl representing the Church, who approaches the cross and points to it while she speaks.

Second line, dark solo voice

Third and fourth lines, in unison

(The members of the group follow the Church as she bows in silent prayer before the cross. Each member of the group does the same, leaving the stage to take their places in the department. The entire group then sings the hymn, facing the cross, as their commitment to Christian living.)

BENEDICTION:

Senior High and Young People's Departments

by William R. Terbeek*

THEME FOR APRIL: *The Lord of All Life*

To the Worship Committee:

The Easter service is separate from the other services, although the theme for the month is all-inclusive. The questions asked in the last three services need thoughtful consideration in the preparation of those services as well as when the service is held. Help your group to seriously confront these most basic questions. Include material from your discussions or reading that would help to bring your group into even greater awareness of following the Lord of all life.

1. Easter—Thine Is the Glory

WORSHIP CENTER: Arrange a rich-looking center with Easter lilies, an open Bible, a colorful velvet cloth, tall slender candles, and a cross.

PRELUDE: "Thine Is the Glory"¹

CALL TO WORSHIP: John 12:44-46

HYMN: "Crown Him with Many Crowns"

MEDITATION: "The Risen Christ"

Reader: Now after the sabbath, toward the first day of the week, the women went to see the sepulchre. And an angel of the Lord came, and the guards trembled and became like dead men. But the angel said to the women:

Voice 1: "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said."²

Voice 2: (*Speaker concealed or from back of room*) You who have come here today, do not be afraid. I know that you seek Jesus who was crucified, but he is risen, and he dwells in the hearts of those who truly seek him.

Reader: "So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples . . . and Jesus met them . . . and they worshiped him. . . . Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him."

Voice 2: At this moment the Carpenter from Nazareth became the Lord of All Life. Before this his followers had marvelled at his words and his deeds, but now they worshiped him as the Son of God. We, too, can bow before him and know the "worthship" of Christ in our lives.

Reader: And Jesus came and said to them, "All authority in heaven and on earth has been given to me."

Voice 2:
"Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor,

*Minister of Education, First Christian Church, North Hollywood, California.

¹See *Cantate Domino*, World Christian Student Federation, or *The Hymnal for Youth*, Westminster Press.

Thou, my soul's glory, joy, and crown."

Reader: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

Voice 2: These parting words of the Christ are the incentive for the Christian faith, and are called the Great Commission. Here he prescribes an unending task, of bringing all persons everywhere into a saving relationship with God.

Reader: "and lo, I am with you always, to the close of the age."

VOCAL SOLO: "I Know That My Redeemer Lives"

STORY (Told by Voice 1): "The Crown of Thorns"

There is an ancient legend which tells of a monk who is said to have found the crown of thorns that had mockingly encircled the brow of the Master. The saintly man carried it into the chapel of the cathedral on Good Friday morning and set it upon the altar.

What a ghostly looking thing it was, rugged, cruel, and stained with blood! It was no wonder his flock merely glanced at it for a moment in their devotions and turned away, sick at its ugliness. But it was a true symbol of Good Friday. All the ugliness of men's hearts which crucified the Lord, all the physical, mental, and spiritual torture through which our Lord passed, were indicated in the crown of mockery that he wore.

Very early Easter morning the monk hurried to the chapel to remove the symbol of sin, suffering, and death. Imagine his surprise when, upon opening the door, he found the place full of a beautiful fragrance. At first all he saw was the sun shining through a stained glass window directly upon the altar where the thorns lay. Fixing his gaze upon the spot where the sun shone most brilliantly, he saw the crown of thorns. But the barrenness of the twisted twigs had undergone a marvelous transformation; the whole thing had blossomed into roses of the rarest beauty and the most delicate fragrance. The symbol of crucifixion and death had become the emblem of loveliness and life.

HYMN: "Thine Is the Glory"¹

PRAYER: O God who alone can restore life to that which is dead, reawaken within us a loyal devotion to the Master of All Life. Bring to us the power of resurrected life, that we may find the wellsprings of abundant and eternal life within our hearts and within those around us. Grant us sustained courage to follow the Way, the Truth and the Life. In the name of the everliving Christ. Amen.

²Selections from Matthew 28 (All scripture from Revised Standard Version).

2. Who Am I?

TO THE WORSHIP COMMITTEE: The mood of reflection should dominate this service. This is a time of introspection, following the great excitement of Easter. As a worship center, if possible arrange the silhouette of a man, with a strong light shining from behind, so the bulb is hidden.

CALL TO WORSHIP: Isaiah 40:31

HYMN: "God of Grace and God of Glory"

MEDITATION: "Who Am I?"

Leader: This is a time for introspection, to look in upon ourselves in order that we may understand our motives, our desires, our goals for life. Shut out the other persons around you, and think about yourself. The questions are to help you examine yourself. The statements are for your thought and consideration.

Voice 1: (heavy voice) Who am I?

Voice 2: I am a person. I have a body, a mind, a soul. I have a name to distinguish me from other persons. I belong to a family. I have friends. At least several persons are concerned about my welfare.

Voice 1: How can I describe my personality?

Voice 2: Let me think of what I am, and what I am not.

Voice 1: What are my talents?

Voice 2: I have likes and dislikes in material things, in activities, in other persons.

Voice 1: What fears do I have?

Voice 2: I fear powers greater than myself. I fear the unknown. I fear the possibility of failure in any task I pursue. I fear the loss of friends and loved ones. I fear the opinions others have of me, for I know their opinions of other persons.

Voice 1: What are my standards for living?

Voice 2: I believe in honesty, cleanliness, and fair play. I would like to live by the golden rule, to treat others as I would want them to treat me, but that is not easy to do.

Voice 1: What are my ambitions?

Voice 2: I want to find a place in the work-a-day world, to find a mate as a lifelong companion, and to build a home of which I can be proud. I have some ideals for living; I hope someday to see them become real.

Voice 1: Do I desire to be with other people? Is it easy for me to get acquainted, and if not, what are the barriers between me and other people?

Voice 2: I enjoy people who like the same things I do. I would rather be with people than to be alone, except at certain times.

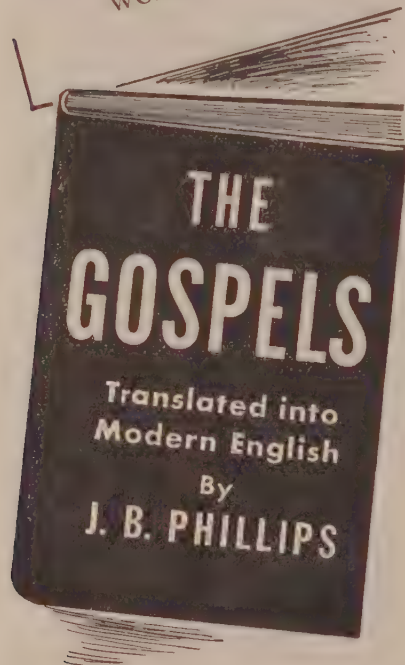
Voice 1: What are the elements of my personality that can be improved?

Voice 2: Sometimes I find it difficult to give up my own way; other times I cannot stand on the convictions I have learned. I seldom take time to understand other people; instead, I form inaccurate opinions about them. I do not examine myself often enough to know what I really am. I surprise myself sometimes with my own thoughts and actions.

Voice 1: What is my purpose in life?

Voice 2: I have some ideas about an occupational and economic purpose in life, and I suppose I believe in "live and let live" for the other person. I have heard other persons state their purpose in life, especially people in church, and usually I agree with them. In fact, as a Christian I would say my purpose in life is to be loyal to Christ and to serve him in all that I

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do. This is not easy and I often lose sight of this purpose, but I do believe I can find the most abundant life by living as God wants me to live.

I have come here today, partly because of friends, but also because I want a better understanding of God in my life. I need to know myself, and to know how God and the spirit of Christ can control my thoughts and actions.

Voice 1: Who am I? I am a composite of many things, a bundle of ambitions, fears, abilities, shortcomings. Yet it is not who or what I am, but what I may become, that gives meaning and purpose to life. Why do I live? Listen to this answer from the poet:

I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate their glory
And follow in their wake:
Bards, patriots, martyrs, sages,
The heroic of all ages,
Whose deeds crowd History's pages
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twixt nature's Heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill God's grand design.

—G. LINNAEUS BANKS

HYMN: "I Would Be True"

PRAYER: O God, help us to know ourselves for what we are, and for what we may become. Grant us the wisdom to live at peace with ourselves and with others. Encourage us to press onward and upward to the high calling of being children of thine. In the name of Christ, amen.

3. What Is Man?

WORSHIP CENTER: Use the same light and silhouette as for service No. 2, and add the shadow of a cross falling across the man. To do this, an equally strong light will have to be placed behind a cross to the left or right of the figure, and slightly in front of it.

CALL TO WORSHIP: Psalm 8:3-5

HYMN: "Men and Children Everywhere"

MEDITATION: "What Is Man?"

A figure in a long white robe stands before the group. Dark lines on his face in-

dicade sadness and dejection. His shoulders are humped, the picture of futility. His name is Koheleth, the Hebrew word for preacher. He opens a long scroll and begins to read:

Koheleth: (in droning voice) "Vanity of vanities! all is vanity. What does man gain by all the toil at which he toils under the sun? A generation goes, and a generation comes, but the earth remains forever. What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun. I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind. For in much wisdom is much vexation, and he who increases knowledge increases sorrow."

(Enter boy in modern dress, puzzled by the presence of Koheleth)

Koheleth, (droning on): "There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil. This also, I saw is from the hand of God; for apart from him who can eat or who can have enjoyment? For to the man who pleases him God gives wisdom and knowledge and joy; but to the sinner he gives the work of gathering and heaping, only to give to one who pleases God. This also is vanity and a striving after wind."

"For everything there is a season and a time for every matter under heaven: a time to be born, and a time to die; a time to kill, and a time to heal; a time to weep, and a time to laugh; a time to seek, and a time to lose; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. What gain has the worker from his toil?"

Boy, (addressing group): Who is this character? He's strictly from nowhere. Uh, pardon me, sir, for intruding, but don't you think your philosophy is a little out of date? You don't seem to know about the great works of art and monuments of culture with which man has improved the world. In physical things, and in relations between men, the world has come a long way. And there is much yet to be done. We strive for good, and we cannot accomplish it unless we are happy and anxious to see good.

Koheleth: "Sorrow is better than laughter, for by sadness of countenance the heart is made glad."

"In my vain life I have seen everything; there is a righteous man who perishes by his righteousness, and there is a wicked man who prolongs his life in evil doing. Be not righteous overmuch, and do not make yourself overwise; why should you destroy yourself? Be not wicked overmuch, neither be a fool; why should you die before your time? It is good that you should take hold of this, and from that

⁸Ecclesiastes, selections from Chapters 1, 3, 7, and 9 in this and following quotations.

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withhold not your hand; for he who fears God shall come forth from them all."

Boy: Now that you mention God, perhaps we can get on common ground. Have you ever heard of Jesus Christ? He is the Son of God, and came to earth that man could truly know his real purpose in life, and could understand his eternal place with God. Christ told us we can be children of the Most High and dwell in his kingdom, if we would follow him and his cause with loyal devotion. He talked of concerned love for other persons even as God displays concerned love for us.

Life is open at the top, allowing man to serve and to love without limits, and allowing God to love without limits. I will agree vanity and pride are limits man places upon himself, but for God that hurdle is overcome and love and service pour forth without an end. Man when helped by God has a great spiritual potential which you seem either to be ignorant of or to overlook.

Koheleth: "But all this I laid to heart, examining it all, how the righteous and the wise and their deeds are in the hand of God; whether it is love or hate man does not know. Everything before them is vanity, since one fate comes to all, to the righteous and the wicked, to the good and the evil. As is the good man, so is the sinner; . . . This is an evil in all that is done under the sun, that one fate comes to all; but he who is joined with all the living has hope, for the living know that they will die, but the dead know nothing, and they have no more reward;"

Boy: Oh, Brother! Look, I know you are a wise man, and I do not want to be disrespectful, but it is obvious your view of man is not a Christian one. You generalize upon some of the attributes of men, then say that is all he is or can be. The Christian takes these into account, but also holds to the potential salvation of man by God. Man can be more than he is, and Christianity finds that stimulus for increased spiritual stature in the example of the Christ. There is a fellow by the name of Paul who said this better than any one else. Listen to his words:

Reader: II Corinthians 5:16-20

Boy: So you see, Mr. Koheleth, while you may have gained a hearing with your much speaking many years ago, people today have a different view of man, one full of faith and hope and possibility. Without it, you are right; life is futile. While you cry, "Vanity of vanities, all is vanity," we say, "Value, value, there is that within man which God sees is worth saving."

Our faith in life now and forever is rooted in the possibility of constant companionship with God, and we claim this to be the greatest possible good. They may listen to you in the "temples" where the dollar is worshiped, Mr. K., but here where Christ is Lord, I'm afraid your philosophy of materialism will get no hearing. Man may not be good, but we are here because we have faith that he can be something better than he now is, when Christ is his guide.

HYMN: "My Faith Looks up to Thee"
PRAYER

4. Who and Where Is God?

WORSHIP CENTER: A strong spotlight focused upon an open Bible. If a

March, 1953

spotlight is not available, place the Bible on one side of the altar, with a single candle on the other side.

CALL TO WORSHIP: Psalm 100:1, 2.

HYMN: "Eternal Spirit, Evermore Creating"

MEDITATION: "Who and Where Is God?"

Voice 1: Who and where is God?

Voice 2: Man seeks the answer through each age in which he lives, and some of the great men of the age get glimpses of God. While they never know all of God, their testimonies are guiding lights for the others of their time. Listen to their stories:

Voice 1: From Leo Tolstoy: "I began to draw near to the believers among the poor, simple, and ignorant, the pilgrims, monks and peasants. The more I learned of these men of faith the more I liked them and the easier I felt it so to live . . . Still I did not find Him whom I sought. Again I was left in despair . . . Thus did moods of joy and despair come and go till one day in the early spring, seeking after God in my thoughts, a flash of joy illumined my soul. I realized that the conception of God was not God himself. I felt that I had only truly lived when I believed in God. God is life. Live to seek God, and life will not be without him. The light that then shone never left me."

Voice 2: In poetry, William Cullen Bryant says, speaking to a waterfowl:

Whither, 'midst falling dew,
While glow the heavens with the last
steps of day,
Far, through their rosy depths, dost
thou pursue
Thy solitary way? . . .

There is a Power whose care
Teaches thy way along that pathless
coast—
The desert and illimitable air—
Lone wandering, but not lost . . .

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on
my heart
Deeply hath sunk the lesson thou hast
given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy
certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Voice 1: Another insight upon God from the pen of Benjamin Franklin: "For my own part, when I am employed in serving others, I do not look upon myself as conferring favors but as paying debts. In my travels and since my settlement I have received much kindness from men and numberless mercies from God. Those kindnesses from men I can therefore only return to their fellow men; and I can only show my gratitude for these mercies from God by my readiness to help my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator."

Voice 2: The discovery of God is the greatest single joy of every life. It is a

William Cullen Bryant, "To a Waterfowl."

private experience in which few others can help, but in which many others may share. In a mood of quiet heart and silent listening, hear this Psalm of David:

Voice 1: Read Psalm 90, very slowly.

Voice 2: Jesus understood God to perfection. Think on these things as he spoke of his Father:

Voice 1: Read Matthew 6:24-33, slowly.

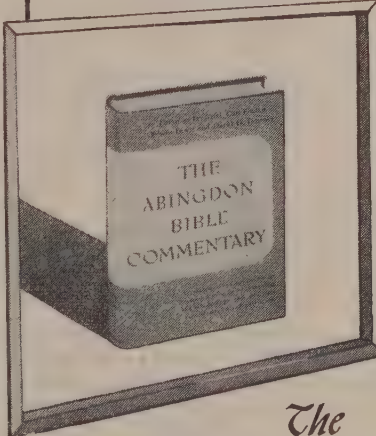
Voice 2: As you shared in the experiences of God of other persons, what was God for you? Can you find Him in the silence of your mind and heart? Commune with God in this time of silence and prayer.

PRAYERS: by three or four in the group

HYMN: "Nearer, My God, to Thee"

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Harper's Bible Dictionary

By Madelaine S. and J. Lane Miller. Harper & Brothers Publishers, New York, 1952. 851 p. \$7.95.

Here is a completely new, copiously illustrated, Bible dictionary which provides for the Bible student what its name implies, a dictionary of Bible information. Here is a compendium of a vast amount of Bible knowledge gathered to date and organized in alphabetical order for easy reference. The statements are brief and right to the point, which may be a disappointment for the serious student, but for the average church school worker and student of the Bible it will prove an extremely valuable asset.

The many cross references alphabetized throughout the book make it very easy for the student to locate a subject quickly, even though he may not have in mind the exact word under which the subject he is interested in is treated.

The resources of biblical archeology are gathered into this volume by the authors with the help of competent archeologists, so that the information is brought right up to date.

The authors are to be congratulated for the splendid piece of work which they have accomplished in this new dictionary. It represents a prodigious amount of effort to gather so much information into a small compass. Their work will be appreciated for many years to come by church school teachers all over the country.

One regrets that the publishers chose a format which demanded such small type, for the contents of the volume are worthy of a larger format and type that would make reading much easier.

JOHN C. TREVER

Books on Africa

Congo Cameos

By Catherine L. Mabie, M.D., Philadelphia, The Judson Press, 1952. 191 p. \$2.50.

Along the African Path

By Dorothy McConnell, New York, Board of Missions of the Methodist Church, 1952. 110 p. \$50.

Bridge to Africa

By Llewellyn K. Anderson and W. Sherman Skinner. New York, Board of Foreign Missions, Presbyterian Church, 1952. 133 p. \$1.00.

10,000 Tom-Toms

By Jens Larsen. Philadelphia. The Muhlenberg Press, 1952. 268 p. \$3.50.

Never has the Joint Commission on Missionary Education been more "on the beam" than in bringing the study of Africa to the churches in this critical year in African affairs. Dr. Emory Ross's *African Heritage*, described by the Friendship Press as "the factual, deep-probing

book on Africa" is a statesmanlike discussion of the great underlying problems in Africa in the light of the Christian hope. For all of us it is basic.

Then denomination after denomination is publishing its own special material. Four of these volumes, listed above, are completely different in type and approach, all rewarding.

The first two, while they hold no slightest taint of denominationalism, will still be most widely used by Baptists and Methodists respectively. Dr. Mabie, "whose name has long been a loved and honored household word among American Baptists," has enlarged her own autobiography to include the story of Baptist beginnings in the Congo in the 1880's. Compiled from a careful diary—or if not that, from a prodigious memory—it is an unadorned narrative of a remarkable pioneer. In single terse sentences she often sets forth incidents which should make the eyes of the novelist or the story-teller gleam.

Along the African Path is the country by country account of a three months' visit to Methodist Missions in Liberia, Angola, the Congo, Rhodesia, Mozambique and the Transvaal for the express purpose of preparing an all-church study book. There is much information of value but more important are the insights of this keen observer, thrown into the story almost casually. Lifted out they provide most significant topics for discussion.

The second two books are amazing missionary stories of Africa, not to be missed by Christian workers of any denomination. *Bridge to Africa* is a true story, much more marvellous than fiction, of the building of the great church in Bafia in the Cameroun. It is a series of unbelievable but completely convincing answers to prayer, from the first unquestioning petition of the African Christians that Father God would send them \$5,000, since they had promised to do all the work themselves; to the spiritual forces which moved an American pastor, a bridge builder and his wife, an engineer, and a world-renowned artist in stained glass to unite to build the Temple. The Africa chapters of the book are vividly real.

10,000 Tom-Toms in the jungle fastness of Liberia beat out the rhythm, "We'll never change" but to the lad Kwoli they rolled a different song, "We want to change." Had he not read the Third Reader in the mission school, and was he not a civilized boy? Forced into the Poro initiation school in the Devil Bush he was still determined to be born again into the God Bush. This book is a thrilling adventure tale, an authentic account of jungle life, a sensitive appreciation of the slow but sure growth of the Kingdom of God in the African heart. I couldn't put it down.

MRS. EDMUND D. SOPER

School Camping

By George W. Donaldson. New York, Association Press, 1952. 140 p. \$2.25.

This volume is a concise and readable statement of the values and some of the procedures of well planned camping for children. Its value is by no means limited to school camping.

The statement is introduced by a brief consideration of today's world and the needs of the child which makes him a "natural" for the experiences camp can provide. The history of organized camps is outlined, and characteristics listed for a camp which is organized to give those educational experiences which can best be given by a camp. Conservation is presented as the best method of nature instruction, and defined as "nature facts plus social conscience."

Administrative guides are suggested for making available to all children that kind of experience in which camping is used for its own unique functions in education.

A case study of Camp Tyler, Texas, from its conception, through its current program and ongoing evaluation, provides valuable illustrative material. Helpful features are the "Parents' Bulletin" and "Teachers' Bulletin" which are included in the Appendix.

While focused on school camping, the book should be useful to all camp leaders concerned with finding the contribution camping can make to the total growth of the individual.

MARY VENABLE

Use of Native Craft Materials

By Margaret Eberhardt Shanklin. Peoria 3, Illinois, Charles A. Bennett Co., Inc., 1947. 135 p. \$2.45.

In this book the author gives many suggestions for using straw, corn, rush, clay and other material to make useful and beautiful articles. The processes employed in the Southwest in work with clay are described in considerable detail. Much of the work suggested in this book is more suitable for young people and adults to do than for children.

ALICE L. GODDARD

The Psychology of Religion

By L. W. Grensted. New York, Oxford University Press, 1952. 181 p. \$3.00.

I ought to be entirely enthusiastic about this book. It offers a survey of leading works and theories in the field. I agree with its main thesis: Psychology can illuminatingly deal with the psychic factors involved in religious experience but has no capacity to deal with its moral value or metaphysical truth. The book is well and compactly written by a competent author.

Yet it should have been either longer or shorter, more or less detailed, of one kind or another. It begins as a study of studies of psychology of religion, but repeatedly and briefly (too briefly) dips into first-hand interpretation of religious experience. It refers tantalizingly but not satisfyingly to the theories of James, Freud, Jung, McDougall. Some references are both too cryptic for the begin-

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ner and too sketchy for the student.

It will serve as an introduction to an introduction to the field and as an assurance that psychology has not explained religious experience away; but not as a satisfactory treatment of the subject itself.

WINSTON L. KING

Friends for 300 Years

By Howard Brinton. New York 16, Harper & Brothers, 1952. 239 p. \$3.00.

Almost thou persuadest me, Mr. Brinton, to become a Quaker! This stimulating and suggestive little book is one of the most helpful volumes I have read in some time. It perhaps would be "old" reading for those more informed on the subject of Quaker piety and life but for the layman who has only a general impression of who and what the Quakers are, this is an invaluable and interesting resource.

The title is somewhat misleading because as the introduction says, "This book is not . . . a history of Quakerism." (Page XIII)

The book gets under way by citing the biblical and biographical bases of Quaker piety. It then moves into a discussion of "the light within as experienced"—an interesting psychological chapter, and then outlines Quaker theologizing on this experience.

The meeting for worship is explained (justified) and described, and the "vocal ministry" is similarly treated. The next two chapters describe the personal and social dynamics of "reaching decisions"

and "the meeting community." The author suggests that the socially dynamic methods and relationships characterizing the Quaker genius are just now coming into their own in the social sciences and—to a certain extent—in the Protestant churches. Incidentally, these methods and relationships are described somewhat as over against democratic methods and relationships.

Chapter 8 is an account of how Quaker meetings—primarily in the person of individual believers—have had tremendous reformatory influences on "the world." The following chapter is a somewhat unappealing periodization of Quaker history. The book closes with a treatment of "Quaker thought and the present."

This book is characterized by sanity and balance. The author has a wide grounding in the sciences and uses many scientific analogies, albeit occasionally in a somewhat artificial fashion. There are many quotable sentences here. And in the company we meet a person of sensitive spirit, a person with many valuable insights.

For the good of your own soul and for the critique of your own fellowship, read this book!

ELMER G. MILLION

Moral Principles of Action

Edited by Ruth Nanda Anshen. New York, Harper & Brothers, 1952. 720 p. \$7.50.

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group of contributors to a single volume as are included in this present work. One will find here the thoughts, in brief compass, of many philosophical points of view, many theological orientations, many personal predilections. Here are Martin Buber, Karl Jaspers and Jacques Maritain; William Pepperell Montague, Richard McKeon and Robert Ulich; Swami Nikhilananda, Lionello Venturi and Mohammed Zafrullah Kahn; Philip Jessup, Erich Fromm and F. S. C. Northrop; James Muilenburg, Richard Niebuhr and Albert Schweitzer—to mention only some of the writers.

This is Volume VI in the *Science of Culture Series*, whose purpose is "to attempt to create a synthesis of the questions and ideas defined, including all their manifold implications which by virtue of their dispersion, atomization, subdivision, and specialization have been rendered comparatively ineffectual." The question asked as the basis of these essays is, "Are There Universally Applicable Ethical Principles?" The editor believes that the answer is affirmative, and in the concluding essay argues for the ontological necessity of love—"Our being demands love as it demands freedom."

One would say that the volume is primarily significant for drawing together these thoughts on ethical foundations from so many significant thinkers of the modern world, rather than in any ultimate synthesis. Efforts to make syntheses often fail because the synthesis denies the distinctive contribution of each point of view *per se*. But here are the raw materials of thought out of which individuals might proceed to make their own comparisons, and, if desired, their personal syntheses.

KENDIG BRUBAKER CULLY

God Planned It That Way

By Carolyn Edna Muller. Illustrated by Lloyd Dotterer. New York, Abingdon-Cokesbury Press, 1952. 23 p. \$1.00.

Through lovely pictures and rhythmic lines children three to seven years will enjoy hearing how one mother tells her small son Bobbie about God's plan for the rain, the wind, the sunshine—and for Bobbie too.

ALICE L. GODDARD

They Dare to Believe

By Robert M. Bartlett. New York, Association Press, 1952. 158 p. \$2.00.

Short biographies of seventeen persons who dared to believe and to stand by their beliefs through persecution, imprisonment, exile and suffering. These persons have not all been featured in the headlines, but have helped to shape our contemporary world by their noteworthy contributions and should be better known. The things they stood for and how they did it are stressed rather than ordinary details of their lives. The stories are dramatic and informative and give a vivid picture of some of the agonies and the frontiers of the twentieth century world.

VIRGIL E. FOSTER

Toward Spiritual Security

By Wesner Fallaw. Philadelphia 7, The Westminster Press, 1952. 192 p. \$3.00.

The thesis of this book is reminiscent of Matthew Arnold's line: "O love, let us be true to one another . . ." for spiritual security is not found directly in God (as in the devotional experience of the Psalms) but in various groups sharing personal concerns in face-to-face relationships (of which the family is the most important group).

From the social psychologists the author borrows rather completely various techniques of group-communication and applies them to actual cases where we can see them move "in the flesh." He also has a neat way of summarizing "findings" en route—and he thereby will tempt some religious educators to take this "reader's digest" short-cut instead of doing more extensive reading.

Those who engage professionally in "groupwork" will pass this book by, but lay-leaders in home, neighborhood, school and community will profit by giving it thoughtful study. Unfortunately the verbiage is too academic, and abounds with many clichés. It gives a hearty boost to the place of the "regular fellow" in group affairs, and is thus an inspiration for the fulfillment of democracy in local terms.

The author appears to idolize the group as a source of spiritual security, as though God could uphold us only through the arms of human fellowship! Without in any way depreciating this assurance of the group, can we ever be spiritually secure in defiance of the group? And if so, how?

ALLEN KEEDY

Understanding Children's Play

By Ruth E. Hartley, Lawrence K. Frank and Robert M. Goldenson. New York, Columbia University Press, 1952. 372 p. \$3.50.

New Play Experiences for Children, and Growing Through Play

Supplementary pamphlets, 75c each.

This book is based on a study made through intensive diary recording. As children used play and art materials the observations were made in currently operated programs of nursery and kindergarten groups. The study was made to discover more fully how play and expressive activities may contribute to the adult's understanding of the child and may also contribute to the child's growth. Many of the actual recordings made in the course of the study are used as illustrative material throughout the pages of the book.

The study indicates that play and other expressive activities are as important to the growth of the well-adjusted child as to the treatment of the disturbed child.

The functions of various kinds of play and expressive activities in the study of the child and in the growth of the child are specifically treated and illustrated. The types of activities studied are: dra-

matic play, block play, water play, the use of clay, graphic materials, finger paints, and music and related movement.

The pamphlets, *Growing Through Play* and *New Play Experiences for Children* provide supplementary illustrative material.

The entire study serves to emphasize the importance of play in child growth and guidance and the need for further exploration of its possibilities. Some of the procedures described could be used satisfactorily only by the specialist in human development. However, there is much of practical value for any teacher or parent interested in serious study of the significance of play.

MARY VENABLE

Your Best Friends Are Your Children

By Agnes E. Benedict and Adele Franklin. New York 1, Appleton-Century-Crofts, Inc., 1951. 317 p. \$3.00.

Parents will find both reassurance and practical help in this "guide to the enjoyment of parenthood." While addressed primarily to parents, the book should prove helpful to other teachers as well.

The authors have recognized the fact that the great quantity of advice about child growth and guidance which is currently available can be confusing. Without minimizing the importance of modern knowledge of child development, they encourage their readers towards a more relaxed utilization of it than is often the practice, and towards confidence in their own personal resources.

Parents need to make friends of their children. Basic in this is self-understanding. Friendship is interpreted as a relationship of mutual giving.

Some of the valuable contributions of the book lie in the following areas: Ways of building good family relationships; mutual sharing of interests; times of crisis; the family's contribution to the community; parents' adjustment to the child's growing up.

Many readers will especially welcome the treatment of obedience where the viewpoint is developed that the teaching of obedience is one of the ways in which parents share life with their children.

The book is easy reading, conversational in style and enriched with numerous concrete illustrations.

MARY VENABLE



Recreation for Community Living

Compiled by The Athletic Institute, Chicago, The Athletic Institute, 1952. 167 p. \$1.25.

This pamphlet is the report from the National Workshop on Recreation held in West Virginia in May, 1952. A group of thirty recreation specialists here present an analysis of recreation in American life—its historical development and its present organizational patterns—and a statement of guiding principles for a community recreation program.

ELLEN LUND

Daughters of Dorcas

By Florence Hayes. New York 10, Board of National Missions of the Presbyterian Church in the U. S. A., 1952. 158 p. Paper \$\$.75.

One of a series of books issued in connection with the Sesquicentennial celebration of the Presbyterian Board of National Missions in 1952. It is the story of the "pious females" who established the Cent Societies of the early nineteenth century and of the "good ladies" who enlarged and carried on their work.

HELEN SPAULDING

The Moral Nature of Man

By A. Campbell Garnett. New York, The Ronald Press Company, 1952. 278 p. \$3.75.

In his preface, Dr. A. Campbell Garnett writes this about his most recent book, "The Moral Nature of Man": "I have found the analysis of ethical problems inseparable from questions concerning the theory of human nature. I started out to write a book chiefly concerned with setting straight certain semantic confusions in ethical thought, and I have ended with a work on the moral nature of man." Within the span of these two brief sentences, the author has stated both the problem and his solution to the basis of ethical problems.

The solution of ethical problems, therefore, does not come from the Christian conception of man as a fallen sinner, dependent upon God's grace and forgiveness. Rather it comes from a theory of human nature in which man is basically moral and capable of obtaining moral heights, that he needs only enlightenment and rational understanding of the good.

Although this reviewer finds it impossible to accept either Dr. Garnett's optimistic view of human nature or his making religion subservient to morality, this work is helpful to students of ethical thought in that it brings the reader to a critical evaluation of his own concept of human nature, and the bearing of that theory on ethical problems.

ALVA I. Cox, Jr.



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What's Happening?



Writers Workshop Sponsored by the Division of Christian Education

CHICAGO, Ill.—The Christian Writers' and Editors' Conference, held annually at the Baptist Assembly, Green Lake, Wisconsin, is now being co-sponsored by the Division of Christian Education, National Council of Churches. This Conference, since its beginning in 1948, has served the interests of writers and editors from many denominations. The Conference Chairman, Dr. BENJAMIN P. BROWNE, Executive Director of the Division of Christian Publications, American Baptist Publication Society, has recently published a book based on the addresses delivered at the Conferences. It is called *Christian Journalism for Today*.

The Division now sponsors or co-sponsors four important summer workshops for leaders in specialized phases of Christian education: directors of religious education, and those with special responsibilities in drama, audio-visual education, and in writing and editing. Announcements of these workshops are given on the inside front cover of this issue.

News of Council Personnel

THE REV. ALVA I. COX, JR., who has been Director of the United Christian Youth Mission since July 1951, has now been made Associate Director of Educational Evangelism for the National Council of Churches. He will continue to direct the United Christian Youth Missions but will, in addition, share with Dr. H. H. KALAS in the direction of the National Christian Teaching Mission.

THE REV. H. C. BRADSHAW has resigned his position as Executive Secretary of the Topeka Council of Churches, a position he has held since the Council was organized in 1944. On March first of this year he becomes the Executive Secretary of the Greater Peoria, Illinois Council of Churches. During his administration the Topeka Council has grown into a strong organization. In 1952 the Council established a Church Center which is now shared by six other religious offices.

MR. JOHN H. SNYPSE, a recent recipient of the degree of Master of Social Work from the New York School of Social Work, has been elected as Supervisor of Social Work for the Queens, New York Federation of Churches. This program is conducted jointly by the Queens Federation and the New York City Youth Board.

Outstanding Leadership Schools

CHICAGO, Ill.—The Shenango Valley School of Christian Education, held at Sharon, Pennsylvania, had its largest attendance at the sessions closing in February this year. There were 800 people enrolled, from 60 different churches. Nineteen courses were offered. The Rev. LEROY BRININGER of the National Council of Churches' staff was the graduation speaker. The Dean was the Rev. E. C. ROWAND, JR.

The Youngstown, Ohio School of Religion, held last fall—October 7–November 11—was also a large one. There were 600 officially registered with some evening sessions running to 800. Eighteen courses were offered and 335 received credit. The Dean was the Rev. MAYNARD A. STULL.

Dr. William Ralph Hall Dies

PHILADELPHIA, Pa.—In 1910 Dr. WILLIAM RALPH HALL went to the Board of Christian Education of the Presbyterian Church in the U.S.A., giving most of his attention to the development of summer conferences for Presbyterian young people. At the end of 1950 he retired from the Board after giving forty years of effective service. He died on January 7, 1953, and a memorial service was held in his honor at the Board Room on January 22nd.

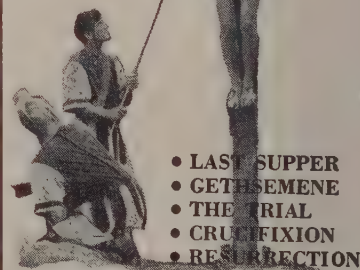
Dr. Hall was one of the "founders" of the former International Council of Religious Education in 1922 and was active in its work continuously throughout the years. He served on the Council, the legislative body, until 1949. He was a member of the Committee on Field Program and a member of the Committee on Camps, Conferences and Training Schools.

Dr. Hall's pioneer work in the youth field was most successful, resulting in more than 150 conferences held each summer for young people, in addition to camps reaching over 13,000 junior highs. Dr. Hall later became Secretary of the Division of Field Service and was instrumental in expanding the staff of Field Directors of Christian Education to 59.

A native of Michigan, Dr. Hall was a graduate of the University of Michigan and of Hartford Theological Seminary.

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Dr. Carpenter to Head Tour

NEW YORK, N. Y.—DR. J. HENRY CARPENTER, executive secretary of the Brooklyn (N.Y.) Church Federation, has announced that he will be a leader of a group of tourists to Hawaii, the Philippines and Hong Kong next summer, under auspices of the American Travel Association. The association was formed recently as a non-profit organization to develop what it calls "travel with a purpose." The new travel association is sponsored by the American Federation of Labor, Congress of Industrial Organizations, the Cooperative League of the U.S.A. and the National Education Association.

MORE TIME?

(Continued from page 8)

The church school sessions began at 9:30 and extended through the end of morning worship, to noon. The first hour and a quarter was devoted to the usual program—worship, songs, stories, activities and the various elements in the curriculum as adopted by the Religious Education Committee. Following this there came a fifteen-minute intermission, the school-age children getting ready to go to the main church.

The primary children attended the church service for a brief period, usually fifteen minutes, leaving unobtrusively during a musical interlude. The junior children stayed until just before the sermon, leaving during the singing of a hymn. Each group returned to its classrooms for further instruction, activities, hymn practice, picture study, the learning of biblical material, dramatics, etc.; all related to their total curriculum.

The kindergarten children did not attend the church service except for a part of the service on such festival days as Christmas and Easter. At 11:00 the three-year-olds joined the kindergarten group, special attention being paid to their needs.

Parents appreciated the additional time the church was able to give to the children's religious education, and cooperated very well.

We found that our original intention to include the junior highs in the second hour church school schedule did not work out, so this was abandoned early. They preferred to remain for the entire church service. Also, since the high school young people were eligible for church membership, we assumed that their proper place at 11:00 o'clock was in the morning worship service.

Family Week Materials--Price Correction

IN THE February 1953 issue two leaflets giving suggestions for Family Week were listed in the advertisement appearing on the inside front cover. Each of these sells at 5c for a single copy. The one called "Family Week Plans for You" was correctly priced at \$2.00 per hundred, but the one entitled "Your Church and Family Week" should have been quoted as \$3.75 per 100. Please make this correction so that your orders may go through promptly.

The Cover Picture

THE DANFORTH CHAPEL, on the campus of the State University of Iowa, at Iowa City, was dedicated on January 11. It is being used by students for personal meditation and for small-group worship. It will seat 75 persons.

The little chapel was made possible by gifts from the Danforth foundation and from Mr. and Mrs. William H. Danforth of St. Louis, which were added to other gifts received over the years for such a purpose.

The chapel is an exact replica of a pioneer church, the St. John's Methodist Episcopal Church built in Johnson County in 1874. It was reproduced from pictures and detailed drawings made in the 1930's by the late Grant Wood, then professor of fine arts at the university, and by George L. Horner, university architect. The original church was torn down in 1941. Simple in construction, the little brick chapel is 36 feet long and 26 feet wide. Its windows are of plain glass.

Trip of a Lifetime Europe and Holyland This Summer

Travel experts have arranged a delightful carefree trip of special interest to church people who will thrill at walking in the paths of the Master and visiting the places from which came our Christian civilization. All expense 49-day trip \$1,622 (cabin). Same trip—shortened slightly in Europe—can be made by overseas air in 27 days for about same cost.

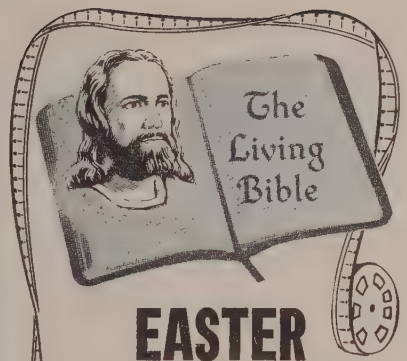
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"Whatever is seen and heard at home gives basic direction to a life."

Use Audio-Visuals at Home

I HAVE A THEORY. Here it is. As families we can share our religious convictions. We can do it incidentally, or we can do it deliberately. We can share the joys and strength of our Christian religion just among ourselves and we can share them with our neighbors. Families can make the sharing of their religion a most natural and enjoyable kind of experience.

Now, how do I suggest that families share their Christian religion with each other and with their neighbors in a natural and enjoyable way? First—I suggest that we be mindful of the things we say, the tone of voice, including volume; of the type of music we bring into the home; of the type of conversation we have with guests; of the type of radio programs we tune in. Are these things realistic, constructive, lovely, of good report? Do they include conscious recognition of God, Jesus Christ, the Christian Church and the Christian solution to problems?

Second—Let us make an effort to arrange for creative seeing. A mother, whose grandfather and father had perished at sea, persuaded her husband to move their family inland. She was distressed and puzzled that her sons decided to "take to the sea." Yet her home was filled with beautiful marines and pictures of sailing vessels and these had been an unconscious influence in their lives.

Homes should be clean, simple in decoration, and good to look at. Within and without there must be visible those things that speak of God, the creator, of orderliness and beauty. Let us ask ourselves what the pictures on our walls are saying to those who see them. One family selected a standard

size of frame and fixed it so that the back could be easily removed. The pictures which accompany the church school teaching materials were secured and from time to time, as the teaching program took up various subjects, the child was helped to select the picture related to the teaching. This picture was inserted in the frame to be shared by the entire family.

Third—Let us be sure that the yard surrounding our home is good for the neighbors to look at. Our lawn and garden may be our own to do with what we wish, but can we not wish to make of them things to be enjoyed by the whole community?

Fourth—Enrich planned religious experiences with audio-visual materials. Motion pictures and color slides of happenings and family trips can be shared with other members of the family and with neighbors and friends in a more appreciative way if we plan carefully to make the story interesting. Tape recorders are now within the price range of families. It can become a very creative experience for a family to work out the story together and record it on tape, then to make an occasion for the showing. Don't forget to put into the story, those deep feelings that resulted when the beauty of a landscape or the thrill of the experience made you remember God.

Fifth—Secure through the church or the public library, films, slides, filmstrips and records that may be shown in the family worship period. Family fun nights can be made richer by bringing in at some point a joyous association with God, with Jesus and with our own Christian convictions. For instance, *The Life of Jesus*, a filmstrip by Barosin, Rumpf and

Storms will make a wonderful evening for the family viewing. The television program *This Is the Life* could give families something to discuss in family worship. *God's Wonders in a Woodland Brook* is a beautiful 16 mm. motion picture in color. Many others are listed in the *Audio-Visual Resource Guide for Use in Religious Education*¹.

Sixth—Invite the neighbors for an evening of fun and fellowship. The filmstrip, *Harvest from Holidays* is both delightful and thought provoking. Children, youth and adults can find something to enjoy, understand and to discuss, in using this filmstrip. *Adventure in Ourtown* is a filmstrip which tells the story of the Revised Standard Version of the Bible and will prove of interest to neighbors and friends.

National Family Week (May 3-10, 1953) can provide a wonderful opportunity to invite your friends and neighbors in for an evening of conversation to discuss the theme, "A Christian Foundation for Every Home." One of the following audio-visuals would be good to use on such an occasion. Further description of these materials and where to secure them may be found in the *Audio-Visual Resource Guide*.

No Easy Answer, a filmstrip with records and a discussion guide.

Built Upon the Rock, a filmstrip with records and a discussion guide.

The Christian Family, a filmstrip with a reading script.

Is Your Home Fun? a filmstrip with records.

Crusade for Christian Homes, 50 slides in color with a recording.

For the Record, a filmstrip with records and a discussion guide.

A Family Affair, a filmstrip with records.

Democracy is Home Made, a filmstrip with records.

At Home with God, a filmstrip with records.

Well, that's my theory. I believe families can share their Christian religious convictions with each other and with their neighbors in a natural and enjoyable way. Audio-visuals can help to do this. **USE AUDIO-VISUALS AT HOME.**

¹"The Audio-Visual Resource Guide for Use in Religious Education," a service bulletin of the Visual Education Fellowship. Available from the National Council of Churches, 79 East Adams Street, Chicago, Ill. Parts I, II and III \$1.50 each per single copy, \$3.50 for all three parts purchased together.



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Above and Beyond (MGM) Eleanor Parker, Robert Taylor. *Drama* presents birth of atomic warfare through experiences of Col. Paul W. Tibbets, Jr., who assembled plane crews, spent weary months training them, led them in expedition to Hiroshima. . . . Details of painstaking, secrecy-ridden preparations are interesting, particularly the final sequences which incorporate documentary material. *Moral aspects* of epochal event are brushed aside by reference to "necessity"; in fact, the chief dramatic conflict is that between the colonel and his wife, who does not understand his harried devotion to his mysterious task. **M,Y**

April in Paris (War.) Ray Bolger, Claude Dauphin, Doris Day. *Comedy*, in technicolor, takes gauche chorus girl to Paris to represent U.S. theater at arts festival, accompanies her by stuffy state department officials. . . . Except for brief sprightly dancing sequences, this is dull fare—repetitious, pointless, often in poor taste. Perpetuates assumption that only the unmannerly, uncultured are true representatives of the "people," resorts to painful bedroom farce to carry the load. **M,Y**

†**Face to Face** (RKO) James Mason, Michael Pate, Robert Preston, Minor Watson. *Drama*. Two separate short stories—"The Secret Sharer," by Joseph Conrad, and "The Bride Comes to Yellow Sky," by Stephen Crane—have as their focal scenes a man's decision to stand fast in a crisis, risking all for a personal moral principle. . . . *Out-of-the-ordinary* film presents its stories devoid of usual clinches, plays them eloquently for suspense not only in action but also in characterization. **M,Y**

The Happy Time (Col.) Charles Boyer, Bobby Driscoll, Marsha Hunt, Louis Jourdan. *Comedy* about a rather bewildered boy growing into adolescence, trying to learn facts of life and love in an uninhibited French-Canadian family of thirty years ago. . . . *Robust* adaptation of novel and play stresses the comic and the earthy, makes buffoons of many of the characters and lauds their tippling, irresponsible ways, only occasionally becomes moving or real. Setting is effective, giving nostalgic sense of time and place. **M**

†**Limelight** (UA) Claire Bloom, Charles Chaplin, Sydney Chaplin. *Drama* treats problem of youth versus age in story of has-been comic star of London music halls who is inspired by concern for despondent young dancer to rebuild a philos-

ophy of love and courage, selflessly help her win success. Inserted are ballet and music hall sequences. . . . Lengthy film, for which Chaplin acted as writer, composer, choreographer, producer, director, and star, blends pathos, tragedy, comedy and irony into an artistic, sentimental, often poetic whole. Central is skillful use of pantomime which tellingly conveys meaning and atmosphere. **M,Y**

Million Dollar Mermaid (MGM) Victor Mature, Walter Pidgeon, Esther Williams. *Drama*. Fictionized trimmings added to life story of Annette Kellerman, Australian swimmer who forty years ago, after crippled youth, became a much publicized star of aquatic extravaganzas. Includes lushly technicolored water ballet sequences. . . . The story stretches are conventional, cliché ridden, but the elaborate pool productions should please all who like their spectacles bigger and better. Colorful, eye-filling, extravagant. **M,Y,C**

My Cousin Rachel (Fox) Richard Burton, Olivia De Havilland. *Drama* from Daphne DuMaurier novel based on enigma with which young English landowner of a century ago is posed: Is the beautiful foreign widow of his cousin (recently dead in Italy under strange circumstances) in love with him, or is she guilty of past crimes, present designs on his life? . . . Successfully conveys novel's mood of uncertainty, portent, mystery, is done with polish and attention to atmosphere. But it leaves a feeling of dissatisfaction, due perhaps to ambiguity in characterizations, shifting of viewpoint from narrator without consequent revelation of motives. **M**

One Summer of Happiness (Swedish) Ulla Jacobsson, Folke Sundquist. *Drama*. Prize-winning Swedish film tells story of youthful lovers beset by inflexible intolerance (the villain is the cold, arbitrary pastor), striving to preserve beauty and sincerity of their love in face of social disapproval, cruel insinuation. . . . *Poetic* story moves leisurely against placid rural background, pleads for forbearance and understanding in community and personal relations. **M**

Outpost in Malaya (British; Rank) Claudette Colbert, Jack Hawkins. *Melodrama* set on rubber plantation, where beleaguered English planter and his family aided by loyal servants, fight off ruthless attacks by "bandits." . . . Realistically conveys frustration and terror among white overlords, making effective use of background material photographed in Malaya. However, it blithely ignores motivations for natives' activities, makes no effort to explain the tensions which support the plot, concentrating on suspenseful melodrama for its own sake. **M,Y**

***The Promoter** (British; Rank; dist. in U.S. by Univ.) Alec Guinness, Valerie Hobson, Glynis Johns. *Comedy* takes a sly look at devices by which ambitious young resident of industrial slum rises to humble clerkship, to success in flamboyant if slightly questionable business enterprises, to mayor's office—all by seizing the main chance and moving with ingratiating good humor and unabashed self-interest. . . . *Nimble but rambling satire* on progress up

the social and economic ladders, played with relish and insight. **M,Y,C**

The Raiders (Univ.) Richard Conte, Viveca Lindors. *Melodrama*, technicolored, set in pre-U.S. California, where settlers, harried by conniving land companies, take law into their own hands to get their rights and wreak vengeance on their persecutors. . . . *Trite*, contrived tale condones vigilantism, crowds violence, brutality, deception into almost every scene. **M,Y**

Road to Bali (Par.) Bing Crosby, Bob Hope, Dorothy Lamour. *Farce* takes the three veterans of five previous "Road" comedies on series of technicolored episodes having to do with flight through the Australian sheepland, employment as reluctant deep sea divers, involvement with designing South Sea prince and his beautiful heiress cousin, an amorous gorilla, an erupting and vengeful volcano, etc., etc. . . . A series of disconnected vaudeville jokes and ridiculous tropical isle adventures—helped a bit by some ingenious trick photography but for the most part cut on a wearily familiar pattern. **M,Y,C**

Stop, You're Killing Me (War.) Broderick Crawford, Claire Trevor. *Comedy*, in color, inserts unrelated musical numbers in plot of "A Slight Case of Murder," Damon Runyon-Howard Lindsey play and film of some fifteen years ago. It concerns a wholesale bootlegger trying to go straight after Prohibition's repeal, hampered by old habits, former cronies, corpses which must be concealed from the law, prospect of a policeman as son-in-law, etc. . . . *Heavy handed burlesque* rather than the travesty and satire of the original. **M,Y**

***The Stars and Stripes Forever** (Fox) Ruth Hussey, Debra Paget, Clifton Webb, Robert Wagner. *Biography* of John Philip Sousa, fastidious, zestful U.S. Marine bandmaster and composer, enlivened by stirring music and pageantry, all in technicolor, with a sideline romance between two young friends of the composer for added "human interest." . . . As usual in such films, the plot is a bit inept and sugary, but the music portions are stirring, the pageantry colorful, inspiring. **M,Y,C**

***Under the Red Sea** (RKO) *Documentary* made during scientific expedition led by Hans Hass to photograph life beneath the surface of the Red Sea, chosen because of the clearness of its waters. . . . Done with imagination and appreciation of the humor and drama in fish as well as human life, this is a fascinating film, anything but a dull scientific document. Shots of coral formations, of fish in their native habitats, are beautiful and informative. You will learn much—and you will also be highly entertained. **M,Y,C**

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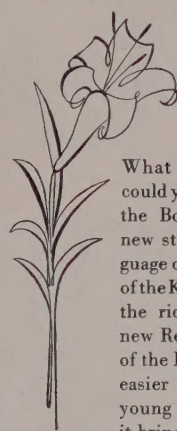
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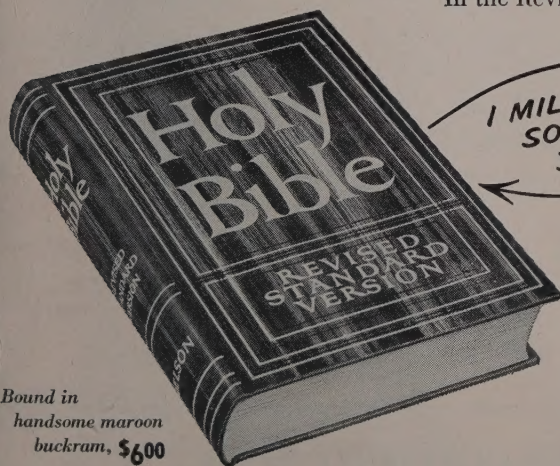
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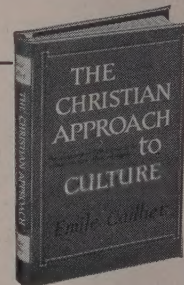
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